

theological Seminary
LIBRARY

224.8

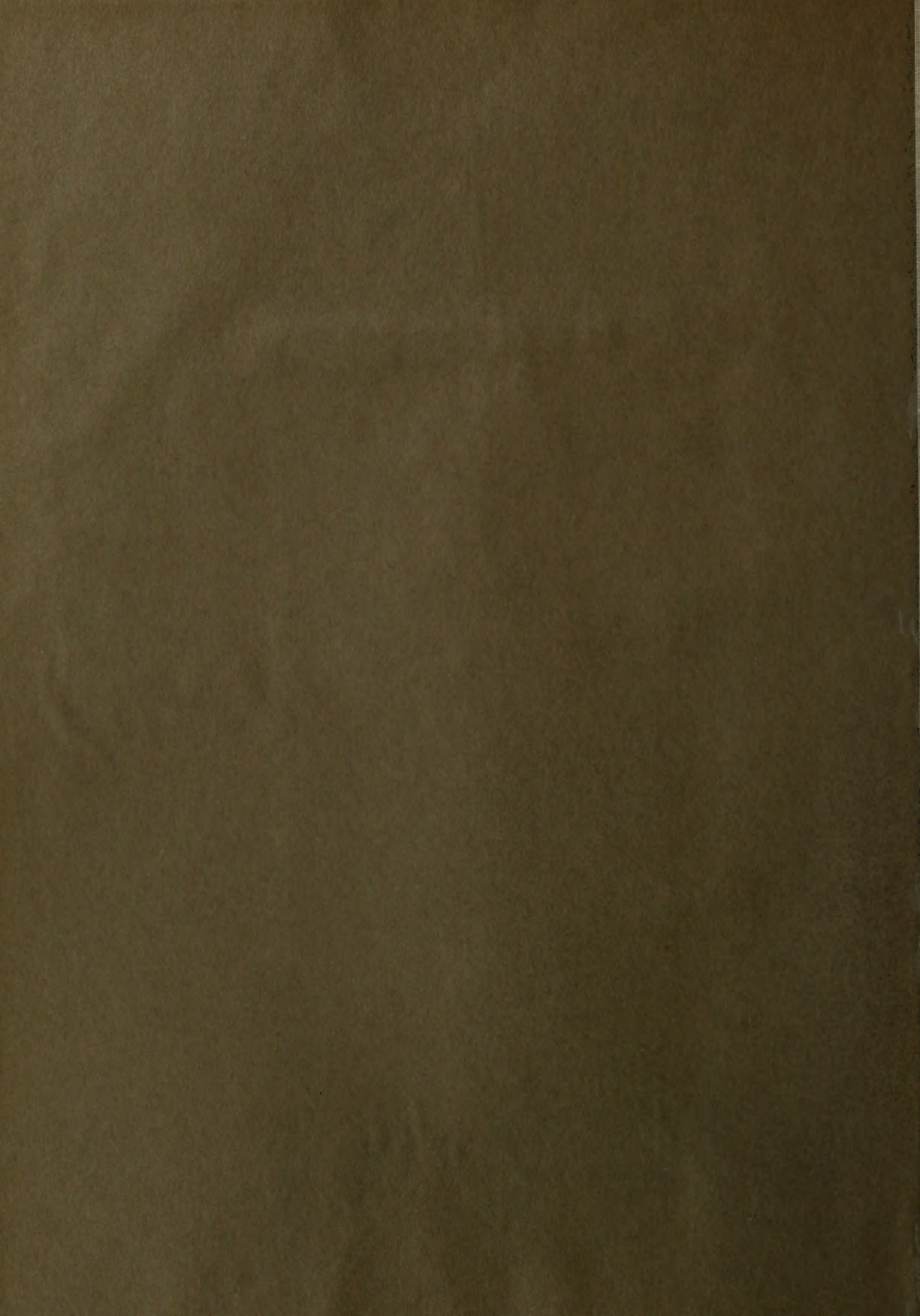
Class I 6

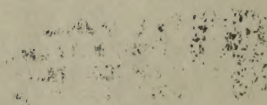
Book D 737
v. 6

Date Due

[illegible]

L. B. Cat. No. 1137





16
1137
6

LIST OF SKETCHES.

PAGE.

27973

Joshua K. Chamberlain, 1

William J. Truman O. Douglass: 12

Henry C. McArthur, 23

Siegmund Pfeiffer, 27

BUILDERS OF A

Andrew J. Drake, 29

COMMONWEALTH

Orville F. Merrill, 34

Daniel S. Dickson, 51

Ernest Griffiths, VOL. VI. 54

Frederick Blakeman, 61

John C. MEN OF THE EARLY SIXTIES 65

Benjamin F. Hooker, 68

James F. Woodward, 72

Albert V. House, 77

Frederick J. J. J. J., 80

Marshall Tingley, 84

Origen Cummings, 105

Gordon Hayes, 106

Isaac S. Davis, 110

Isa F. Loring, 115

George F. Hathaway, 131

James F. Wilbur, 133

Edward C. C. C., 140

RECEIVED
LIBRARY
CHURCH
RECORDS
LIBRARY

Truman O. Fongfars:

BUILDERS OF A
COMMONWEALTH

VOL. VI.

MEM OF THE EARLY SIXTIES

CONGRESSIONAL
LIBRARY & ARCHIVES
111 BACON STREET
BOSTON, MA 02108



224.8

I 6

D 737

v. 6

LIST OF SKETCHES.

	PAGE.
Joshua M. Chamberlain,	1
William J. Smith,	12
Henry G. McArthur,	25
Siegmund Uhfelder,	27
Andrew J. Drake,	29
Orville W. Merrill,	34
Daniel S. Dickson,	51
Evan Griffiths,	54
Phineas Blakeman,	61
John C. Hutchinson,	66
Benjamin F. Haskins,	68
James W. Woodward,	72
Albert V. House,	77
Frederick Judeisch,	93
Marshall Tingley,	96
Origen Cummings,	102
Gordon Hayes,	106
Increase S. Davis,	110
Asa T. Loring,	115
George W. Hathaway,	131
James B. Gilbert,	133
Edward Cleveland,	140

Oct. 28.

Elias Clark,	145
Lucius C. Rouse	150
George Thatcher,	156
William T. Allen,	163
Thomas B. Roberts,	170
Samuel P. Sloan,	171
William A. Adams,	181
Smith B. Goodenow,	182
William H. Osborne,	200
Daniel F. Savage,	204
Horace E. Boardman,	211
Frederick Allert,	218
Samuel D. Cochrane,	220
George H. Beecher,	225
Joseph W. Pickett,	230
Lincoln Harlow,	270
Chester C. Humphrey,	274
Edwin Teele,	276
Jonh M. Williams,	279
Edwin S. Palmer,	283
Charles W. Clapp,	287
Charles F. Boynton,	289
William R. Black	296
Lyman Warner,	297
Lemuel Jones,	301
Benjamin T. Jones,	304
David Craig,	306

Henry E. Barnes,	307
Alexander Barker,	313
John A. Ross,	319
Henry Hess,	323
John H. Jones,	325
William Spell,	333
William T. Harvey,	340
Loring B. Williams,	345
Glover C. Reed,	349
Lyman Hitting,	355
Miner T. Fairfield,	373
James D. Mason,	375
Dudley B. Wells,	383
Simeon Brown,	387
Peter Weidman,	396
John Frederick Graf,	399
Leonard A. Barker,	413
Samuel Jay Cook,	437
John Cross,	440

VOLUME VI.

THE MEN OF 1859 AND THE EARLY SIXTIES.

The fifth volume is sufficiently large without the sketches of the men of 1859. The Civil War cut short our supply of men in the early sixties. To preserve the balance of the two volumes, we put into this volume the men of the last year of the fifties.

The first to arrive in this year, 1859, was

Joshua M. Chamberlain.

Joshua Metcalf Chamberlain, son of Eli and Achsah (Forbes) Chamberlain, was born in West Brookfield, Mass., Oct. 2, 1825. He was the fifth of nine children, whose parents in moderate circumstances lived upon a farm among the hills of Massachusetts near the town of West Brookfield. There were six sons and three daughters, all of whom, with one exception, survived him. Of his brother, the best known to the public are Rev. L. T. Chamberlain, whose sermons and addresses are known far and wide as both brilliant and powerful; and ex-Governor Chamberlain of South Carolina, Mr. Chamberlain was one of those New England boys, in that day by no means rare, who were eager for an education and willing to toil for it.

Late in his teens, the way opened for him to attend the

Thetford Academy in Vermont, at which school he prepared for college. He graduated from Dartmouth in 1855, and from Andover in 1858. Toward the close of this same year, he came to Iowa, and for the first few months of his residence here, beginning February 1, 1859, he supplied the church at Dubuque.

In the fall of this year, Mr. Chamberlain was called to the Plymouth church, Des Moines, then two years of age, and was ordained at Des Moines, December 14th, of this same year, 1859.

December 19, 1860, he was installed, both pastor and people expecting an extended pastorate together. Plymouth church boasts that it never received home missionary aid. It did not, because Mr. Chamberlain would not permit the application which some of the people were ready to make, and he was willing to take what they could raise without outside assistance.

For a short time in the year 1864, while he was still pastor at Plymouth, he was with Sherman's army in the service of the Christian commission. While in the South, writing from Rome, Georgia, under date of September 8, 1864, Mr. Chamberlain says:

"Having left Iowa to enjoy a real vacation of six weeks among the hills and dear old friends of New England, I find myself instead hard at work as an agent of the Christian Commission in this far off region, which has been so full of hatred of New England and all her children. Finding there was real need just at the time, because it was the most trying to Northern delegates, and also because it was a season

of the year which was the most trying to sick and wounded soldiers, I turned away from the attractions of New England and recreation to enter this work, after three weeks of feasting.

"Reaching Chattanooga, the seat of authority for all work below that point, I was assigned to Rome, which is a fine little inland city at the head of navigation and connected with the Chattanooga and Atlanta R. R. by a branch seventeen miles in length. The town is well built of brick, mostly on one long wide street, with some fine residences, and the churches on the hill above it. Scarcely a prominent family of its former inhabitants is left. They went with the rest of the rebels in their retreat, Bragg and his rebel traitors left about the middle of May last, since which time it has been an important hospital post. Every church, hotel and public building, all the store rooms which are suitable, as most of them are, are full with sick and wounded besides one thousand wounded men who are in the field hospital in tents; in all, three thousand sick and wounded most of whom are doing well. The chronic diarrhoea is most fatal, and is a part of almost ever fatal case. Some two hundred and seventy-five have been buried here since the middle of May; but in this number are included the dead of five or six regiments which are stationed here. Great care is taken in the burials, there being a chaplain whose special duty it is to see to that service--friends may feel content upon this point.

"At present I am alone in the commission as a delegate

and agent, but am assisted by three detailed soldiers from the hospitals. We have a room open all day, in a convenient place, for the soldiers to come in and get such reading as we have--news papers of all kinds and denominations, tracts, small books, pamphlets. We have, of late, distributed a great deal of writing paper, and many envelopes, pens and ink. The soldiers have received no pay for many months; and not one in a dozen has a dime of money, and must receive it from us or not write to their friends. We have stood for hours, three of us, and handed out a sheet of paper and an envelope each to these noble men, and never saw so eager or so grateful men before--for many of them have been unable to get a sheet of paper for weeks. They are obliged to send their letters home, unpaid, for the reason given. We go into all the rooms, and furnish paper, envelopes, etc., to all who cannot come to our room, sit down and write for them if they desire, converse and pray with them as grace and wisdom are given to us. We go often to every man and distribute reading to all, which is always received with pleasure, so far as we can judge.

We have daily prayer meetings at two or seven o'clock in the afternoon. They are well attended and full of interest. We hope there have been several conversions of late. On Sabbath, we take a good bundle of the best reading with our bibles and hymn books, and go to the points previously fixed upon, hold a short religious service of about half an hour singing, praying and delivering a discourse about twenty minutes in length. We each hold from three to eight such services each Sabbath, distributing the reading after each

and conversing as we have opportunity. Besides these, we distribute to the needy handkerchiefs, towels, housewives, of which no part of the sick have half enough. No charge children and all to join in making and sending housewives and handkerchiefs; we give the needy drawers and shirts, and sheets and pillows, and all the little comforts we can; though we can do but little in giving eatables to the sick, but fill all the permits of the surgeons. We want more goods of all kinds, more money, more men, and more women to care for the diet kitchens, which are of inestimable value to the sick in the hospitals. I wish there were ten times as many such Iowa women as I have met in the few laborers in this department.

"Let more ministers and devout laymen come to this work. Ministers need it, and the churches need to have their ministers in it. Let Iowa men remember that this is the hospital of the Army of the Tennessee in which our Iowa boys are found, so many are in the Army of the Cumberland, and they love to see Iowa men. Ask to be sent her when you get to Chattanooga. It is the most glorious, hopeful, and Christlike work that has ever been offered to American christians. Let us not fail to meet it in the right spirit, and with large hearts.

Yours truly,

J. M. Chamberlain."

During the last three years of his pastorate at Des Moines, Mr. Chamberlain was chaplain of the Iowa Legislature; and he was also one of the western agents of the

His pastorate at Des Moines covered a period of about six years. In the fall of 1865, he resigned at Des Moines. At first the church refused to accept his resignation, but later, October 17, 1865, the resignation was accepted. Accounts of his leaving Des Moines were published in the Iowa News-Letter in the October issue of 1865, and again in November. The first quotation is as follows:

"We regret to learn that Rev. J. M. Chamberlain, for the last six years pastor of the Congregational church of Des Moines has resigned his charge and preached his farewell sermon. When Brother Chamberlain went to Des Moines, he found a weak and small church in a small house of worship. Under his faithful and able ministry, his congregation outgrew their sanctuary, and an enlargement was secured. He leaves them strong in numbers, and in all the facilities for successful progress, and with the satisfaction of feeling that the blessing of God has been with him in his labors. If his late flock shall be as fortunate in his successor as they have been in him, they will have therein special occasion for gratitude."

The paragraph in the November issue is as follows;

"It is determined that Brother Chamberlain leaves the church at Des Moines. After his resignation, announced in our last number, both his church and society refused to accept. He did not however, see his way clear to withdraw it, and preached his farewell sermon. The next evening the church, by a strong ballot, voted to engage him for the year at a salary of twelve hundred dollars, and subsequently the society did the same. Brother Chamberlain thereupon

reconsidered the question of remaining, but the persistent dissa faction of a few led to the **conclusion** that his usefulness would be embarrassed and hindered if he remained, and therefore the interests of the church and his own comfort and peace required his removal. His decision may be, and probably is, right; but persons who persist in their opposition to a minister or a measure in face of the decidedly expressed opinions and feelings of a decided majority of the church, are certainly, practically, very poor Congregation-
alists. We trust Brother Chamberlain' removal from Des Moines will not involve his removal from Iowa. He is a man that we cannot afford to spare."

On leaving Des Moines, Mr. Chamberlain took up his residence in Grinnell, and this was his home for the remainder of his life. It was not difficult for him to move, for he was still a single man; and that was one reason why he could keep the Plymouth church off the Home Missionary list.

During the years 1866 and 1867, Mr. Chamberlain was a traveling agent fo the A. M. M. S. His field was Iowa and Minnesota. In its issue of February 1866, the Iowa News-Letter announces:

"We are requested to state that the American Missionary Association has added Minnesota to the field of Rev. J. M. Chamberlain, their very efficient and acceptable agent in Iowa. His circular, addressed to the Minnesota churches will be found in this number of the News-Letter. Brother Chamberlain desires to say that, on his return to Grinnell recently, after an absence of a month, he found a Christmas present of \$256, from members of his late parish in Des Moines,

which is gratefully acknowledged."

Mr. Chamberlain's address to the churches of Minnesota was, in part, as follows:

"The American Missionary Association does not come to you as a child of the war, or new in the service of the Freedmen. Formed in 1846, for that purpose, it has for twenty years done its full share in obtaining the redemption of those for whom we ask your special contribution."

"It was the first to go to the Freedmen (the contrabands of General Butler's camp,) with food, raiment, schools, and the word of life."

"The National Council has asked the Congregational churches to put in the treasury of the A. M. A. for this year \$250,000. We trust that they will not fail, and that the churches of Minnesota will not be behind in this gift."

In December of 1867, Mr. Chamberlain took charge of the church at Eddyville, and served as pastor for one year. During this year, November 20, he was married to Miss Ella Fay of Muscatine. Mrs. Chamberlain died March 30, 1878. Four children were born of this marriage. Mary, the only surviving child is still living in Grinnell, and is a trustee of Iowa College.

In the fall of 1868 Mr. Chamberlain began his long continued official relation to the college as treasurer and financial agent, in which office he served with great fidelity and ability for nine years, resigning in 1887, on account of failing health. In 1889, he became the College Librarian (salary \$500), and continued in this office for six years, at which time he retired from active life. At

the time of his death he had served the College as trustee for thirty-six years, being elected to this office in 1861, two years after coming to the state.

In writing of her father, Mary says:

"His one great all-absorbing care was the well fare of Iowa College. He gave to it his loving devotion in every way possible, and its progress was his continual joy.

"Mr. Chamberlain was a frequent contributor to Congregational and other church periodicals, East and West. For several years he was one of the editors of the Grinnell Herald, and later, of the Grinnell Independent.

Mr. Chamberlain died of Pneumonia, November 12, 1897, aged seventy-two years, one month and ten days.

His wife, Mrs. Delia (Herrick) (Dyke) Chamberlain, to whom he was married July 21, 1881, and his daughter Mary are still living in Grinnell just across from the Campus of the College which he loved with all his heart.

In closing this sketch, I venture to copy from my Pilgrims of Iowa, the following paragraphs:

Joshua M. Chamberlain gave to Iowa Congregationalism two score years of service. His pastoral work in Dubuque, Des Moines, and Eddyville, covered a period of about ten years. He was for a time in Christian Commission work in the South, and for a time served the A. M. A. as agent. His great service in Iowa was in behalf of Iowa College. For thirty-six years he was a trustee, for nearly twenty years, treasurer and financial agent, for six years, librarian. His donations to the college ran up into the thousands. The

Cottage---soon to be a part of a quadrangle of women's dormitories---stands on the beautiful grounds where once stood the Chamberlain home, these grounds, a part of his gift to the College.

As laready stated he was connected for a number of years with the Grinnell Herald, and then with the Independent. He made contiributions to various periodicals. His pen was vigorous and trenchant. He always wrote to secure moral effect. "He never reenforced his arguments by pleasanctries or gave them sting by ridicule. His style was that of a man solemnly in earnest and so possessed with his idea that he would not be turned aside. He went at his point directly and with words fitly chosen."

My association with Brother Chamberlain covers a period of about thirty years. I never knew him as a pastor. When I came to the state, he had just closed his work at Eddyville, and had begun with the College. I do not remember that I ever heard him preach a sermon. I heard him speak on educational, religious, and ecclesiastical affairs at Associational meetings and on other occasions, times almost without number. He had an opinion on every subject. He knew how to state his opinions and his convictions. He was not surprised to find himself in the minority. He was not terrified in the face of opposing majorities. But withal, he was a gentleman. There was no trifling with him in speech or conduct. He was an honest, earnest, purposeful, thorough-going, manly man. He was a church-going, and prayer meeting Christian. He took a deep interest in the affairs of the church. He was a model

citizen. He was a pattern of civic righteousness and tidiness. He had the best kept lawn in the town. He was a tower of strength in the community, the church, the college, and the denomination. Among the builders of the Commonwealth, we write the name of Joshua M. Chamberlain.

Sketch two.

William James Smith.

William James Smith, son of Richard and Elizabeth (Mac) Smith, was born in Hamburg, N. Y., August 4, 1815. He attended Dunkirk Academy and Hamilton College, and graduated from Auburn Seminary in 1842.

By these tokens, it will be known that he was born and bred a Presbyterian. He was ordained at Mill Creek, Pa., in April of 1844, and was pastor there and at Harbor Creek from 1842 to 1848. In 1843, August 6, he married Harriet Maria Lee, daughter of Rev. Jonathan Lee of Salisbury, Conn. From 1848 to 1853, he was located at Delafield, Wisconsin; and at Sextonville from 1853 to 1858.

In 1858, he started in at Osage, Iowa, as pastor of the Old School Presbyterian church. But Osage was no place for an Old School Presbyterian church. The people of the community were not Old School. There was no other Old School in the region. Congregational churches were comparatively thick in that section, and at that time.

W. L. Coleman of Stacyville and Mitchell, the great apostle of Congregationalism, was in the region to Congregationalize everything in sight. It was no difficult task to persuade the Old School church and its new minister, that the better way for them was the Congregational way. So the Old School church, December 18, 1858, changed to the Congregational^{due} form of government, and in the time Brother Smith, joined the Congregational Association.

Julius A. Reed makes April 1, 1858, the date of Mr. Smiths' beginning at Osage. That was the date of his first commission, but he began before the beginning of the church in December of 1858.

His reports will show a little of the Osage field and the life of the missionary in those days. The first, published in December of 1862, is as follows:

"I think we have in Osage an example of the salutary influence of persevering missionary labors upon the morals and manners of the people. I notice this more especially in an improved observance of the Sabbath. I have seen the time here when, to all appearance the people generally had no objection to work, travel, visit, hunt, fish, or pervert in any way the great design of the sacred day. Sabbath desecration was the rule; now it is the exception. I know that when many get away from home on their teaming excursions, they travel on the Lord's day; but here, in the town, comparatively speaking, we see but little violation of the Sabbath.

"Our far off and usually quiet village has of late been made sensible, as never before, that our country is engaged in war. Our township, with scant two hundred voters, has sent nearly eighty men to the field; some thirty of these have left us during the last three months. Mothers, wives, sisters, and all, begin at last to feel and realize something of the terrible cost at which this war is carried on. A company recently left our village on Sabbath morning for the place of rendezvous. The officers of the company considered it necessary that they should leave on that day. In-

stead of preaching, as usual, in the church, therefore, I was called upon to say something and lead in prayer upon the occasion of this departure. The separation of families and friends, to meet on more perhaps in this world, of husband and wives, parents and children, brothers and sisters, parting under the affecting circumstances of the case, made the event one of thrilling interest, and, I hope, of much profit to us all.

"Such scenes are calculated to show us, indirectly at least, the value of our religious and our political institutions, and to make deep impressions on our minds concerning the monstrous wickedness of treason and rebellion. I have aimed to adapt my preaching to the times, and have labored to show the necessity and the duty of the people's sustaining their government in its herculean efforts to suppress the rebellion; and also to hold up to view the fact, that God has a controversy with us, as a people, and that the sins of the nation have brought the calamity of civil war upon us."

There are upon this report, the following comments:

"How freely and how willingly are the people giving their best blood for their country! And why? Because they think they have a country that is worth all the blood and treasure that can be spent, to save it--a country sacred, from the principles and the holy interests which it embodies. Life is dear, friends may be dearer yet; but a country such as ours must become when this rebellion shall have been subdued, is a thing of unutterable value to the world, worth all that it can cost."

In the war time the missionary contributions felt the shock of battle. In May of 1863, Mr. Smith tells how it was at Osage. He writes:

"Our contribution to the cause of Home Missions was twelve dollars. Knowing that it would be idle to ask for money, I announced to the congregation, that where money could not be had, grain, store goods, or such articles as could be used in the family or in some way converted into what might be made available for that purpose, would be accepted instead. Accordingly, I obtained twenty-five cents in silver, one dollar and thirty cents in shin plasters, and the balance in grain and other useful articles. I may get more than I have now reported. If so, I will report it in my next letter. The people are as much as ever interested in the cause of home missions and wish to do as heretofore; but where there is no water in the well, none can be pumped out. We all think the times are getting better. People are obtaining better prices for their grain and produce."

Mr. Smith's last report from Osage, published in July of 1866, is as follows:

"It is with feelings of unusual interest and satisfaction that I now write you. The Lord hath put a new song into our mouths, even praise to his name. We endeavored, though after a very unsatisfactory manner, to observe the week of prayer. We gained a little and held on. We waited, and watched, an opportunity to thrust in, as an entering wedge among concerts and parties, some extra meetings for prayer. The attendance increased, and prayer was indited by the Holy Spirits. Un-

usual repentings and confessions were witnessed among God's people, and seriousness has taken possession of many minds that had been unused to think.

"The other evening I was taken by surprise on hearing a young man of culture and intelligence rise out of his seat without solicitation, and ask for himself the prayers of God's people. I think the unbelief of all present was rebuked. We were like the disciples in the house of Mary, praying for the enlargement of Peter. When Peter knocked at the gate, and Rhoda told them he was there, they said she was mad, it was his angel. This young man is now rejoicing in hope, and some eight or ten others openly saying, 'What shall we do to be saved?'

"This interest has grown out of what we call a union prayer meeting, sustained by ourselves and the Baptists. There is a cordial union among Christians; and I think the feeling and prayer is 'O Lord, work by whomsoever thou wilt work, but glorify thy name in the salvation of souls, and the enlargement of Zion.'"

Brother Smith closed his work at Csage in June of 1866, and July of the same year began at Waukon. April 1, 1868, he made another change locating at Alden in Hardin county.

From this field (April 1870) he sends in an amusing account of a trip which he did not take to the meeting of the Association at Otho. His description of the journey is as follows:

"We all love the meeting of 'Association,' both for its profit and pleasure. The country between Alden and Otho,

where it met, is very flat, with numerous ponds of standing water. Now bear in mind that this is to be known as the pre-eminently wet season in Iowa, and that there are two large rivers to be forded, and the experience of wayfarers may be imagine."

"Two delegates with their wives in a small wagon are gone; minister and wife with horse and buggy follow, a few hours later. Company first, eight miles from home, turns into a field to avoid an impassable slough; through mistake they get on soft ground, and suddenly find themselves with but one horse. Seeing ears, they think the other is not far off. What they did to get on terra firma would be too long a story. Wading, wallowing in mud to the Boon river, find the banks full, but they ford by the aid of a large emigrant wagon-train of mammoth horses, and four men. They pursue their watery way to the Des Moines, over which, after foot-wanderings along the bushy shore, they are paddled, part at a time, in a canoe, and finally hauled by several yokes of oxen where horses couldn't go. This party of the first part attended the Association--having conquered because they didn't know when they were whipped."

"As to the party of the second part: minister and wife followed their illustrious predecessors through all too the Boone, and looked upon its frightful rushing tide. Not being swimmers, and not wishing to commit suicide, nor to take passage for the Gulf of Mexico, they turned about, and after three days' absence, reached home with new experience of travel on what they call roads in the West.

"You ask, 'Why not take the cars?'"

"For three reasons; the cars do not run to Otho. If they did the fare is nearly six cents a mile. To give half fare tickets for any public gathering or ecclesiastical meeting, is, with our railroad folks, unconstitutional."

In January of 1871, there is another report which is not amusing; but tells of occasions for sorrow, but for joy as well.

"Then I see a large and apparently interested audience on the Sabbath; when I am assisted from above in the delivery of my message; when I go from the house of worship feeling that the spirit of the Lord was with us; when I see evident tokens of prosperity in the Sabbath school; and when I know, as I think I do, that some are inquiring the way to Zion; I rejoice and reproach myself for any want of hopefulness or courage in the great and good work."

"On other accounts we are sorrowful. The standard of practical, working religion is low; systematic contributions for the promotion of the various christian causes are deficient; the times are hard; people are in debt; drought has cut down the harvest to a third or a quarter of its usual amount, and we are all poor. But this is not the worst of our case. Too many love to plead this state of things, to shirk responsibility. There is a pinched and shriveled condition of the soul, worse in its effects than outward poverty. This is our calamity: we cannot see how it is that the 'liberal soul shall be made fat'; how he that watereth shall be watered also himself. I find it painful to

write thus. If we must speak of difficulties, we like to speak of them as conquered; if of trials, we like to refer to them as sanctified. But we have not been crowned victors yet.

We have another trial: our town is not improving, business is dull, and a number of our good people are leaving us; among them one of our few 'pillars.' Others are ill at ease, would like to go if they could; and one's usefulness ends when he becomes restless and anxious to get away. These things try us, yet we pray that they may not be lost upon us. I wish my letter contained more oxygen, and hope my next will have more of the bright and less of the sombre. The ingathering of here and there one keeps alive our faith and hope."

In December of the same year, Mr. Smith sends in another report, as follows:

"I have established still another station five miles west of us, and expect to make it a permanent point of labor, but cannot say much as to its promise. The prairie is in its primeval state; small beginnings are made here and there; shanties and very small scattered houses, located without reference to traveled roads, indicate the starting place of the pioneer. The vacant lands are owned by speculators, or by persons living elsewhere, and are very slow in being improved. Emigration no longer stops in this region. The few whom I find scattered in this vicinity are rather disposed to attend religious services on the Lord's day. And I think we may do something among them for the Master."

"I will say here with regard to our own pecuniary situation that we are in considerable perplexity from not receiving the expected draft. I have laid the subject of Home Missions before the church, and urged the duty of more thorough self-denial in replenishing its empty treasury. I trust we shall come up to the dollar-a-member rule, though our part of the State is not prosperous. Our great incubus is debts. A large proportion of the people are deeply involved. The season now closed has been one of abundant crops--corn, potatoes, oats, vegetables of all kinds. Even the hazel, the crab, the plym, the hickory, the black walnut, the butternut,---every tree that bears a nut, every bush that bears a berry,--has done its utmost to start the people well and cheerfully into our long, cold winter.

"But the best results cannot come till the people learn to be more cautious as to contracting debts; and when we go to them for aid in christian work, cease to turn the edge of our weapons by replying, 'We are badly in debt, and our creditors want their pay.'"

In his next report (October 1872), Mr. Smith reviews his four years at Alden. He writes:

"To-day ends the last quarter of my fourth year in Alden, and I am happy to say that the Lord has visited us in our low estate. I think we have passed our lowest depths of lukewarmness and discouragement. We felt and deplored our spiritual poverty, and determined to put ourselves in the way of a reviving. We fitted up a room in the most thickly settled part of the village and there held daily evening prayer meetings for prayer and conference. During the first week,

six or eight timber thieves, brought into public for trial, absorbed the public attention, but the meetings prospered. We decided to carry them on further, but on Sabbath morning the house occupied by the owner of our room was burned; so we had to move out and he moved in. But some spiritual quickening had taken place, and the savor of it remained."

"Then came the meeting of our local Association, and the brethren seemed to bring with them the blessing of the gospel. The sessions were full, interesting, and solemn. After the Association adjourned, daily prayer meetings were continued for three weeks longer--neighboring ministers lending us a helping hand--and were productive of lasting good. More than a score of new voices have been heard at different times speaking for Jesus, and testifying of the beginnings of a new life. A few of the hopeful converts are heads of families; most are children and young persons. The Lord helping, we shall move along hereafter on a higher level."

Mr. Smith spent a fifth year at Alden; and then one year (1873-74) at Prairie City.

From 1874 to 1878, he was at Newell; his first report from this field (February 1875), tells of his pleasure in getting back to the Northwestern Association; and of being the only Congregational minister in four counties. Report is as follows:

"I am glad to be back again in the Association with which I was formerly connected, though most of the brethren in whose company I delighted are gone to other parts. Those who have come in their places are no doubt good men, but we are strangers to each other as yet. Coming again on this ground brings to me a new and sharp remembrance of our beloved superintendent

(Guernsey)--a man with a great body, and soul and heart to correspond. He was carrying forward a great work, with rare capacity, and fitness for his post, when he was suddenly taken away. I said, 'How are the mighty fallen!'

"The work here seems more like pioneering than anything in all my former experiences. To get from Newell to Manson, by wagon road, I go from twenty-five to thirty miles. Being the only Congregational minister in four counties, it seems to devolve on me to look after the scattered sheep over a wide territory; and I find there are not a few scattered up and down on both sides of the railroad. One of them lately said to me with tears and a trembling voice, 'I cannot bear to bring up my children without the aid of Sabbath schools and the stated preaching of the gospel. I wish you could make an occasional appointment somewhere near us.' Of course I am going to try, though it increases my travel, and I already have as much as I now know how to bear."

Mr. Smith's last work in Iowa (1878-82), was at Sioux Rapids, where he was again on the frontier. I believe none of his reports from Sioux Rapids were published.

In 1882, he moved to Whitehall, Michigan, and was there without charge until 1888. After that, until death, his home was at Grand Rapids. He died March 22, 1890, at the age of seventy-six years, seven months, and eighteen days.

Brother Ephraim Adams has a few words to say at the passing of this good man:

"His disease was painful for which he underwent two severe operations without success. Though called to great sufferings, they were borne with fortitude and patience; a

cheerful, playful spirit never quite left him, and his christian trust continued to the end. Mr. Smith was a faithful worker, enduring hardship as a good soldier. Some of our churches, especially those of Newell, Manson and Sioux Rapids, may think of him as a helper in the days of feebleness and struggle. In the latter place, particularly in the severities of the winter of 1881-2, his prairie rides were hazardous and the family was not without privation and suffering. He leaves behind him a wife and four children. Two are settled in life, the youngest is with the mother, and one an inmate of an asylum for those whose minds are clouded--a living sorrow. So we mingle our sympathies and our sorrows as the workers fall one by one."

I was never in very close association with Brother Smith although he was one of my predecessors at Osage where he was pastor for something over eight years. I heard a good deal about him from the Osage people. Of course, they called him a 'dry preacher'. Almost every preacher is dry, according to the estimate of the average people of the parish. They all called him a good man."

We gave him a hearty welcome back to Osage at our twentieth anniversary. The sermon he preached on that Sunday morning, was far from dry. It was full of meat and juice and wisdom and fun.

Of course, he was a preacher of the old school, and he was usually exceedingly deliberate and solemn. But he wore well. He preached sound, solid sermons. He was chock full of dry humor.

Sometimes he was irresistably funny. He was mostly during all his ministry on the firing line. He endured many privations. He carried heavy burdens. He gave us a quarter of a century of faithful service. He helped us lay the foundations of our commonwealth in the frontier fields.

Third Sketch.

HENRY GILDEROY MCARTHUR.

Henry Gilderoy McArthur, son of Gilderoy and Rhoda (Lincoln) McArthur, was born in Porter, N. Y., March 25, 1834. He graduated from Knox College in 1856. He attended Union Seminary for two years, but graduated from the Chicago Theological Seminary in 1859.

August 25, he was ordained at McGregor, and was pastor there until 1861.

Other pastorates followed in quick succession--Neenah, Wis., 1861-3; Oshkosh, Wis. 1863-5; Griggsville, Ill., 1866-71; Geneseo, 1872-75.

From 1875 to 1880, he was at Beloit without charge; then, from 1880 to 1883, he was pastor at Ft. Atkinson; then he was again without charge at Beloit. The last years of his life he spent at Ft. Atkinson.

In 1880, Whitman College honored him with the degree of Doctor of Divinity.

He did some writing for the press. He published a book of 288 pages with the title, "This and That; or Thoughts on Different Subjects." He also published a pamphlet of eleven pages on the subject, "A Time to Dance." I do not know whether he advocated dancing or whether he did not. I suspect he was liberal on the subject. His baccalaureate at Whitman in 1890 was published. There was another publication from

his pen under the title, "The Secular Press, and its Relation to the Pulpit." This was published in 1892. He died at Ft. Atkinson, February 20, 1895, aged sixty years, ten months, and twenty-five days.

Comments upon his life are unnecessary. He gave us less than two years of service. We simply record his name.

Fourth Sketch.

Siegmond Uhfelder.

Here is another man doomed to oblivion on account of scanty records. Of his German origin there can be no doubt. The first Home Missionary records of him place him at Lower Liberty, Ohio, working under a commission issued October 1, 1853, as missionary pastor of the Presbyterian church at that place.

In March of 1856, he was commissioned for the Presbyterian church of Marne, Illinois.

In 1857-8, he was pastor of the Presbyterian church of Westfield, Wisconsin.

In 1859, he came to Iowa, and was commissioned May first of that year for the Evangelical German Church of Sherrill's Mount. Durango and Concord are also included in his field. This commission was renewed in 1860 and 1861. He closed his work in this field in May of 1862, and then passed out of sight. Probably he went back into the Presbyterian service.

We get just a little snack of the man in his one published report (October 1860), which is as follows:

"During the last quarter, we have been permitted to see enter the church on profession, ten persons--four males and six females. Two of these are heads of families. To one of them, his mother-in-law, belonging to our fold, advised me but a few months since not to broach the subject of religion, so adverse was he to spiritual matters. I have finally succeeded in conducting publicly the examination of candidates

for admission to the church as to their religious attainments, intellectually as well as experimentally. Members of a neighboring English Congregational church being present felt satisfied with the proceedings. If once the reluctance of adults in German churches to being catechized can be overcome, a new era in their history will commence."

The records respecting this brother are scarcely sufficient to give us any key to his character, or insight into his characteristics; we must be content with simply recording his name as an Iowa home missionary at Sherrill's Mound and vicinity for the space of three years.

Fifth Sketch.

Andrew J. Drake.

Andrew James Drake, son of Daniel Hayes and Cathrine (Jones) Drake, was born in Succansunna, N. J., December 10, 1817. He graduated from Oberlin College in 1842, and from the Seminary in 1845. He was ordained at Oberlin, August 5, 1845. In 1845-6 he was pastor at Ashville, N. Y. From 1846-50, he was at Wattsburg, Pennsylvania.

In 1851-5, he was located at Lodi, Ohio.

In Illinois, he served 1855-7, at Ontario, and 1857-9 at Oswego.

June 1, 1859, he was commissioned for Mt. Pleasant, Iowa, and continued until July of 1863. Two of his reports from Mount Pleasant were published. The first, February 1861, is as follows:

"It is with feelings, I trust, of deep and heartfelt gratitude of God, for his goodness to us, that I sit down to write another quarterly report of our labors here. A little over six months ago our little feeble society, in addition to all the other difficulties of their condition, were burdened with a heavy debt, while their house of worship was still in an unfinished condition. Today we are free from debt, and our home is completed. Our people are, of course, greatly encouraged and strengthened by this state of our affairs; and we cannot but hope that this is but the beginning of a new era of prosperity for this long-enfeebled and, at times, distracted branch of our Zion. That the result will

be an increase of our congregation on the Sabbath, when our house is opened for worship, I think, is very manifest, from the increased interest which is already shown by the community in general. We hope that the blessing of God may crown our feeble efforts, by giving us that which we need most of all, a precious revival of religion; and our prayer is, that our new sanctuary may be most speedily signalized as the place of the outpouring of the Spirit of God upon this rising community. But I should be greatly wanting in courtesy if I failed to express, here, our gratitude to our friends at the East, and especially to the American Congregational Union, for the kind assistance which has been rendered by them to us, in this our time of need. May the richest of Heaven's blessings ever rest upon them all. I can not but express, here, very deep conviction that the work being performed by the Union at this time, is one of immense importance to the success of the Home Missions. None but the minister on the ground can realize the hope-inspiring influence upon a feeble church of a house completed and free from debt."

Of this church edifice, the editor of a local paper remarks:

"It will present a very tasteful appearance, when completed in accordance with the design of the friends." He also bears testimony concerning the pastor as follows: "Their pastor Rev. Mr. Drake, has displayed remarkable energy and tact in his management of the affairs of this recently so-distracted church, and is rapidly harmonizing the discordant elements and getting things in good working order again. The church will be out of debt."

In November of 1861, there is a report from a Henry county missionary, this missionary undoubtedly being Mr. Drake. He writes:

"The work we are doing here sometimes seems to be very small; but when I look forward and consider that a dense population will some day occupy this fertile country, and realize that this is our infancy, I feel that the work is one of immense importance. The number now reached by us is not large, but principles and institutions are gaining a foothold, and society is molding to the proper shape. The religious character of the next generation, and, indeed, the next century, is now in its embryo. If the infant, tender and helpless, be given up or neglected, the future man is lost. We are in our infancy; and a properly and wisely cared for a while longer, I believe the expectation cherished in regard to us will be realized. Those now reached are a faithful band, and through them I expect to reach the next generation. Nineteen years ago a faithful Christian family, consisting of eight persons, settled in this place. Three of the children have been gathered into the fold of Christ. From this three six families have sprung, in which there are now seventeen children, three of whom are members of the church, and four others are in my opinion fit subjects for membership. This is one instance going to show that faithful parental effort will not be lost. The father of this band, now about seventy-four years of age, is feeble with the infirmities of age, and will probably ere many years, pass into the sky. With these and similar results before me, I am encouraged to labor on."

Mr. Drake reports again in March of 1862, as follows:

"In such a time as this, what can we report? All around us, is nothing but the preparation for war, and the excitement and confusion of a camp. Soldiers are among and about us; and we are so near the scene of active hostilities that it seems as if we could almost hear the thunder of the cannon, and look with our own eyes upon the "garments rolled in blood." But amid all this turmoil and confusion, we have only to say, that our work, of preaching "Christ and him crucified," has been steadily going forward; and I can truly add, that never, before did I realize so fully the value of missionary labor in the West. Our little churches are now truly proving themselves to be centres of light, in the midst of the great darkness that surround us. Our Association (which is practically a band of home missionaries) met last week; and I think we all felt, that amid toil and difficulty, it is yet truly blessed to have the privilege of preaching Christ in such an age and such a field as this. As to my own fields, I think I may safely say, that, with the blessing of God, we are slowly, steadily, but surely making progress. It is a most difficult and trying field and will require perseverance. Our congregations, though small, are still gaining, and our people are evidently learning the lesson of perseverance, in the face of difficulty. If I am not mistaken they are beginning to realize the truth, that steady christian living is of more importance than the noisy sensation kind of religion, too common with us here at the West.

In July of 1863, Mr. Drake returned to Illinois, and was located at Atlanta. From 1867 to 1868, he was at Prairie City,

Illinois, from 1869 to 1872, at Brimfield, and from 1873 to 1875, at Atkinson.

He then moved up into Minnesota, and was at St. Charles, 1875-77; Dodge Center, 1877-80; and at Tyler 1880-81. From Minnesota he went across into South Dakota, and with headquarters at Iroquois, served this church with Esmond, Osceola, and Petrodie, until the time of his death.

September 3, 1845, he was married to Sophia B. Coy, of Grand Banks, Michigan. She died December 29, 1879.

August 21, 1883, he was married again to Mrs. May Evelyn Marshall, her maiden name was McArthur, her early home being at Trenton, New Jersey. In after years, as a widow she was a missionary in Iowa.

Mr. Drake died of heart failure, May 4, 1893, aged seventy five years, four months, and twenty-four days.

He gave us only four years of service. His reports in a way reveal to us the stature and the flavor of the man. He added his mite to the making of the state. He died with the harness on, after a long, faithful service of nearly fifty years.

Sixth Sketch.

Orville W. Merrill.

Orville W. Merrill, son of Jesse and Miranda (Willard) Merrill, was born in Oxford, New Hampshire, March 21, 1826.

He was a graduate of Amherst College, and Andover Seminary. The dates of graduation are not given, but without doubt he graduated from Andover in 1857, for in that year he was ordained and began a pastorate of two years at Corinth, Vermont.

He came to Iowa in 1859, locating in June of this year, at Waterloo, where he was in service for about three years.

One of the notable incidents of this pastorate was his marriage, November 28, 1861, to Miss Anna Couch, of Portland, New York.

One of the events of this pastorate, also, was the dedication of the First Congregational church building in Waterloo. The church records read:

"Waterloo, August 23, 1860. This day dedicated our house of worship. Rev. Isaac Russell of Buffalo Grove preached the dedication sermon, Rev. L. B. Fifield, of Manchester, gave an evening discourses."

It is also recorded that, under Mr. Merrill's administration, "the main audience room was finished and seated, and the primitive place of meeting in the basement was exchanged for one more in accord with our ideas of what is fitting and appropriate." In his anniversary address of 1896, John H. Leavitt, speaking of the building, said: "Honorable mention should be made of some who are no longer living, to whom the church is

indebted for faithful services."

During Mr. Merrill's administration, also, an ecclesiastical society was formed (in my mind a doubtful blessing to the church, but this was the fashion in those days.)

In June of 1862, under commission of the Home Missionary Society, he was located at Anamosa. This pastorate continued for eight fruitful, happy years. Several reports of this pastorate are on record. In the News-Letter of February 1864, there is given us a little sunny-side view of ministerial experience. The item is as follows:

"The following extract from a letter just received from Rev. O. W. Merrill, of Anamosa, shows a generous appreciation on the part of his people of the wants of their minister. 'Thursday last,' says Mr. Merrill, 'my house was burglariously entered by a strong force of men, women, and children, who evidently took advantage of our absence to get a vacant house in which to have a good time generally. On my return home, to my great surprise, the house was illuminated from kitchen to study. On entering, I found a party of about eighty persons enjoying life after the most approved method. A table was spread loaded with a feast for epicures. Inquiries concerning the strange proceeding were all in vain, and I was given to understand that the only thing for me to do was to keep quiet till the play was out. After feasting and enjoying to their heart's content, I was summoned to appear and listen to a very practical sermon as others have often listened to me. I will not attempt to give an abstract of the discourse, but will simply say it was good and practical,

and its culminating point was a purse containing \$107. The party quietly dispersed, and we retired in a rather bewildered, yet happy state of mind."

In March of 1865, in delightful monotony, the story of pastoral experience is continued. A representative of the News-Letter, probably Dr. Guernsey, reporting from Anamosa, writes:

"While on a visit recently to Rev. O. W. Merrill, of Anamosa, we were invited to a social gathering, such as is customary among his people. The attendance was large and the evening passed in pleasant social converse. The hour for separation approached; and just as we are about to retire with the pastor and his family to his home, hands were suddenly laid upon him, and he was marched into the thickest of the crowd, and brought up face to face to John McKean, Esquire, who held a book in his hand, which he proceeded to inform our astonished brother, though extremely plain and unpretending--like many of his friends--was very richly embellished within. This book, he said, he was commissioned to present as a testimonial of respect for the minister and his work. Receiving it, Mr. Merrill gracefully responded, saying he should value the book, and did not doubt he could make its contents of valuable service. At the parsonage, a little while after, we had the satisfaction of looking on while he took out the green backs, with which the leaves of the volume were interlarded, until they amounted to 170. This was a truly generous gift, and with the box of honey that accompanied it, must have made the experience of our brother the sweeter ever since."

In June of 1865, the report is the same with variations:

"The members of O. W. Merrill's church and congregation learning of the appointment of their minister as a delegate to the National Council, very quietly and as nobly sent him a note through the post office a few days ago enclosing \$105 for his expenses, presuming, doubtless, and very justly, that he must be at much more expense than the mere traveling fare to Boston and back, for which the collection in the churches was asked."

In September of 1865, there is in the Home Missionary another cheering note, from Anamosa, as follows:

"I have to report no special interest, but a slow and steady progress in the church in its piety, so far as I can judge, and in its disposition to do for Christ. Our debts are mainly paid, we have a congenial house of worship and three hundred dollars in the treasury with which to purchase a bell. This last has been raised by the ladies of the society. The society has just voted unanimously to be self-sustaining, and to raise me a salary of \$800. As beneficiaries of your society, we now have the pleasure of bidding you a grateful adieu. We shall hope, in future years, to make substantial return to your treasury for your past benefactions. We are not unmindful of the fact that it is, under God, owing to your fostering care that we have been encouraged and led up to this point of selfsustaining ability."

In his fourth year at Anamosa, the pastor was installed. An account of the occasion may be found in the News-Letter for July of 1866, and it is as follows:

"After a four years' candidateship, Rev. O. W. Merrill

has been installed pastor of the well-grown church at Anamosa. The services were on Wednesday, June 20. Rev. W. D. Whiting was chosen to conduct the examination. The candidate's answers made it an instructive service. The sermon of the occasion was preached by Rev. Lyman Whiting of Dubuque, from Hebrews 12: 14. A full assembly with serious attention, welcomed the pastor and attended the services."

An item from the News-Letter of December 1866, gives us another peep into the parsonage at Anamosa:

At the ladies' sociable last Thursday evening, Mrs. Merrill, the pastor's wife, as well as "little Ally" were each the recipients of a substantial set of furs, warm presents from warmer hearted and appreciative friends of the church and society. May these gifts do service for many years for those to whom they were presented."

During Mr. Merrill's pastorate at Anamosa, a special intimacy sprang up between him and Supt. Guernsey. They were kindred spirits; they had many things in common. The Superintendent called upon the Anamosa pastor for help in the work of his great diocese, and it became evident that he had in him the timber of which Home Missionary Superintendents are made, if ever the occasion should arise. The occasion came in 1870, in the resignation of Father Reuben Gaylord, of Nebraska. The fittest man in sight to receive his mantle, was O. W. Merrill, of Anamosa.

The announcement of Mr. Merrill's appointment appears in the July issue of the Home Missionary in 1870, in the following paragraph:

"With the close of the year, Reuben Gaylord resigned the Agency, to which for six years he had devoted himself with the earnestness and zeal that have marked all his life-long service in the West. Rev. O. W. Merrill, of Anamosa, Iowa, was appointed to succeed him, and is already entering on his work."

Mr. Merrill's first report (October 1870), is, in part as follows:

"The outlook is such as to produce a most profound conviction of the great and growing necessities of our Home Missionary field. This one State, one of many, larger by one fifth than all New England; lying in the very heart of the continent, having a salubrious climate and soil unsurpassed in fertility, is capable of supporting a population of 6,000, 000. Already the incoming tide has reached 200,000. Having railroad facilities possessed by no other state, in its early settlement, we must look for a proportionally rapid settlement and development."

"The southeastern portion of the state already begins to wear the appearance of an old-settled country--farms fenced with Osage orange, farm-houses, groves and orchards on every side. Going out from Nebraska City to the south, you will pass through miles of farms thus improved, and continuing your course to the southern border of the state, your way will lie through a well-settled country. In 1866, your Agent estimated seven of these counties as having each a population of 10,000, yet for these 70,000 souls, we had but one feeble church. For the now increased population we have but seven,

and only four of these have pastors.

"Two hundred thousand souls! What have we to answer to the great moral want? Twenty-five churches have a name to live, though some of them are nigh unto perishing. There are also eighteen out-stations, where occasionally the Word is proclaimed. Three points, where no church or minister is, have Sabbath schools; and for all these we have eleven preachers in active service. Eight churches are to-day pastorless. At a dozen points we have material for the **beginnings** of churches. Nor is the demand better supplied by other denominations."

"The immediate want here is laborers. A dozen men for this foundation-work, for this now ripe harvest, we need, to-day, and we shall need more to-morrow. We have in Nebraska more than fifty railroad stations, around which are beginning to gather towns where no church of our order is found. These points will soon be centers of influence, and, one by one, they will come to need the church and the living Teacher. Then the vast farming population--who shall care for them? I wish I could place the wants and the hopefulness of this field before such men as can come over and help us."

Another report followed in Jan. of 1871, very much like its predecessor, but different. Mr. Merrill writes:

"I have this quarter to report less of travel and exploration, and more of direct work with the churches. The church at Lincoln has been passing through trouble, but matters there are now happily adjusted. Their new minister, Rev. I. B. Wiffeld, begins his labors under favorable auspices. This is one of our most important fields, and may require heavy out-

lay in the present year."

"The church at Columbus, another important field including several out-stations, has also secured a pastor, Rev. J. E. Elliott. These, with Mr. Dall at Palmyra, and adjacent fields, and Mr. Barrows of Weeping Water, add four good men to our working force since I came to the state."

"We, however, lose, and Iowa gains, Rev. W. C. Foster, His brother, Rev. R. Foster, takes his place, giving one service here, and one at Camp Creek, which will probably, next spring, have a sister church seven miles away, and two will unite in the support of their pastor. We still very much need three or four young men for small churches and large fields."

The third report is also like unto those that have gone before, with shades of difference. In April of 1871, the Superintendent writes:

"The quarter now closing has not been one fruitful in results. We have to report only the ordinary routine of labor: 1,200 miles traveled, seventy letters written, three churches organized, one young man initiated into the work of a parish covering a county, and including five thousand souls as an audience. Six points of strategic importance have been developed, and there has been a general toning up of all our little churches to a greater spiritual efficiency.

"From the annual message of the governor, we learn that eighteen thousand homesteads and preemptions have been taken during the year, besides the lands entered by non-residents. Who is to care for these eighteen thousand homesteaders?

They are gathered into the richest valleys of the state, and, though now poor, will in twenty years represent the wealth, as they now constitute the productive energy of the state. They are developing our best lands, and town sites, and water powers. More can be done now in a single decade than can be done later in a half century."

In July of 1871, he writes again:

"Our work makes steady progress, though we do not keep pace with the growth of the field. Two churches have been organized at important points of the railroad, and material has been gathered for two others. One man is now on his way to the state, to take charge of the little church at Camp Creek; Weeping Water has dedicated a house of worship, a stone structure costing \$2,500; Nebraska City and Salt Creek are raising subscriptions for houses, and Palmyra is vigorously pushing forward her little church.

"In prosecuting my work, this quarter, I have traveled 1,125 miles, preached and delivered sixteen sermons and addresses, and written eighty-seven letters. I have promised of two more good men, one to take a pioneer field among the 'homesteaders'; the other some field more developed. On the whole, the work was never as hopeful as now, and never did it more need 'the right men.'"

In January of 1872, there comes from the superintendent the old familiar call for Christian pioneers. He writes:

"The quarter now closed has been spent largely in exploring settlements that have grown up in great numbers during the last summer. This has required about 1,800 miles

of travel. On the fields already occupied good progress has been made, though many of our missionaries have worked pecuniary embarrassments. There is no money in these new fields, and the missionaries are almost entirely dependent upon the Society for what only money will buy. We have organized but one new church, but at several good points we have little flocks already waiting for a shepherd. In inclose a statement of several counties in which I find good Congregational brethren. In York county, Rev. M. Hills, of Missouri, has bought lands for a small colony, with which he brings a church of a dozen members, organized and ready for work, in early spring.

"Several new churches should be organized in the spring, and men must be found to re-enforce our overburdened brethren dividing their fields now far too wide for wise and effective cultivation. We very much need five good pioneer men at once, and the early spring will imperatively demand as many more. Will they be forthcoming?--menfitted for pioneer work, and ready to 'endure hardness' along with the people who are willingly 'roughing it' for a time, with an eye to merely, temporal ends. Let us hear from those who covet the eternal recompenses!"

The next report (November 1872) treats especially of Doane College and homestead pastors. The report is as follows:

"The work of laying the foundation of a Christian college has been happily inaugurated at Crete, and 'Doane College' is henceforth to take its place among the objects of our care. We cherish the hope that at no distant day it may be among our strong Christian forces."

"Though in two years of my labor for your society, our working force has more than doubled, the work grows beyond our utmost ability to furnish men. County after county has, during this quarter, so filled up with immigrants as to require the immediate ministry of the Word; yet the work does not seem to attract enough of the men who ought to be at the front. The highest culture and best mental endowments are vastly more efficient in these fields, if one has also the rare virtue of sanctified common sense. These fields lack settled society, but they do not lack richness of spiritual material, with which any man may profitably do his best; and in doing this, he may reach larger results than can possibly be hoped for in old settled fields."

"The homestead pastor is as great as the greatest of his brethren. He who can take a county in its formative period, and successfully fill its pulpit, is no inferior man, in intellect, culture or grace. A homestead pastorate, in the number to be reached, and in the results of labor, is a more difficult place to fill well, than are most of our city pulpits. A success here is a great success. When we say to our young aspiring brethren, 'We have a parish of a county to offer you,' we offer something better for them than a city pulpit, if they are equal to it. That is really the question: not, is the field equal to and worthy of them? but are they equal to the field, and worthy of it?"

In January of 1873, there is a report of a missionary trip, no part of which can be left out of this record so graphic, picturesque, and realistic it is. He writes:

"With 'Father Dresser,' who kindly lent his team and himself for a northern trip, I lately made a fortnight's tour of Butler, Polk, Platte, Madison L'Eau qui Court and Boone counties.

"I left home at five o'clock Saturday morning, for Mr. Dresser's, by way of Omaha and Schyler, where he was to meet me with his team. The train reaching Omaha late, I had to lie over till evening; took an emigrant train at six, reached Schyler at two, Sunday morning, and arrived at Father D's in the last stages of their breakfast. After a cup of coffee, we rode eight miles to his nearest appointment, and preached to a congregation of forty in the court-house; then drove ten miles to his second appointment, held service, and dined in a sod-house. Here we were fifty miles from our next appointment--Osceola, in Polk county, where brother Humphrey had arranged for organizing a church on Monday afternoon. Though a long Sabbath's journey, we felt compelled to drive twenty-five miles further that night, making in all about forty miles, and two services."

"On Monday, we pursued our way to Osceola, met in due time a small congregation, and brethren Elliott and Humphrey, resolved ourselves into an informal council, and organized the First Congregational Church of Polk county, with sixteen members. We spent the night with missionary Humphrey, in his rented sod-house, in front of which, with quilts, sheets, etc., he had extemporized a dry weather kitchen. Here we found welcome, food and rest. Tuesday we drove to Columbus, twenty-five miles, where we took in water and provisions for the

journey, and early on Wednesday morning struck out for Norfolk, a distance of sixty miles. Arrived at about eight in the evening, by a very crooked, dark journey, and found a guide to lead us to the homestead of brother Kidder. We arrived safely just after the lights were out for the night; aroused the inmates of the parsonage, and had far from a sleepy welcome."

"We spent one day with brother Kidder, attend his 'preparatory lecture', met the members of his little church in an unfinished house of worship soon to be plastered, seated, and dedicated. Norfolk, from its location and business advantages, must become one of the most important points in north-eastern Nebraska. In the rich valley of the Elkhorn, with a fine waterpower, already improved, and certain of a railroad at no distant day, it is gathering a thrifty population. Mr. Kidder has here a hopeful field, worthy of his best endeavor. Friday morning, we pursued our way, through Pierce county, sparsely settled, some of it too sandy to invite settlement, and offering no points yet which we could wisely occupy. Here we rode for twenty miles without passing a human habitation.

"Passing into L'Eau qui Court county, we reached, at about eight in the evening, the home of brother Emerson, after a tedious ride of over sixty miles. Mr. E. is living in his own sod-house, which he has put up at a cost of \$50. He was making preparation to put up a front, of sod also. His house, 14x20 feet, is both parsonage and meetinghouse. He makes bedrooms for ministers, by suspending blankets and quilts

from the ceiling across the center. Of furniture he has, besides boxes, two chairs, a stove, a bedstead, and a home-made table. When he makes his house a church on Sabbath morning, he rolls up bed and bedding and piles it on dry goods boxes in the corner,--takes down his bedstead and houses it for the day out of doors. For slips he lays two cottonwood boards on boxes, and cushions them with quilts. His table, placed conveniently for a desk, he covers with 'The Congregationalist;' here we held three services on the Sabbath, and organized a church of five members. The audience numbered: morning, forty-five; afternoon, thirty; evening, forty. Mr. E. has this evidence that he has found the primitive Eden,--the serpent frequently makes his appearance in his house. At five different times in the summer, his family received such calls. Once, in a Sabbath service, a large blow-snake came unceremoniously into their circle, dropping down from the roof. The audience dispersed without the benediction.

"We, however, spent two days here in the vicinity very pleasantly and profitably. The settlement is in a rich valley, four miles from a good water power, which a Connecticut company are beginning to improve. One or two other points in this fertile county are ready for missionary work, and Mr. E. is reaching out to them in his labors. He is faithful and secures the confidence and esteem of his people.

"Monday night, on our return, we reached the Norfolk parsonage, intending to strike across westward into Antelope county, where we have a vigorous little church that means to live whether it has a pastor or not. But we had an

appointment to organize a church, at Hammond, in Boone county, on Wednesday forenoon, and seventy-five miles must be travelled to reach it. At Madison in the south of Madison county, we dined with an old Iowa parishioner, whose son volunteered, with his pony, to act as guide across an almost trackless prairie. Traveling westward till eleven o'clock at night, we found rest and kind welcome, eight miles from the place of our appointment. We reached Hammond in due season, held a service, and organized a church of twelve members. We spent the night, eight miles on our way to Columbus, which we reached on Thursday night. After dining at the hospitable home of Mrs. Platte, for many years a teacher among the Pawnees, I parted company with Father Dresser, leaving him reluctantly with a broken-down wagon. But news, having met me here of the dangerous illness of our little boy, I felt compelled to hasten homeward. Saturday noon found me by the bedside of the sick, to take the place of the wife and mother weary with watching. Thanks to a kind Providence, we are still an unbroken circle.

"In conclusion, I commend Father Dresser as a travelling companion of infinite cheer; and his veteran missionary horse, 'Dove', now nineteen years in the service of the society as still worthy of confidence."

This was Mr. Merrill's last report.

The next that appears in the Home Missionary (May, 1874) respecting Mr. Merrill, is a poor excuse of an obituary which is as follows:

"After our last number was in type, we received the sad intelligence of the death, in Lincoln, Neb., on the 10th of

March, of Rev. Orville W. Merrill, the superintendent of this society's work in Nebraska. In June, 1862, Mr. Merrill came upon our list as the missionary pastor of the Congregational church of Anamosa, Iowa, which in three or four years under his care became self-supporting. His wisdom, zeal, and genuine kindness, soon won him a large place in the councils of the local and general Associations, and specially, commended him to the confidence of the late Dr. Guernsey, whom he gratuitously assisted not a little in the care of the churches of northern Iowa. On the resignation of 'Father Gaylord', as superintendent of Home Missions in Nebraska--for whose strength the fatigues and exposures of the rapidly growing work were becoming too great--Mr. Merrill was appointed superintendent, and entered on his new field, May 1, 1870. For three years and more, he pushed on the work with a zeal that shrunk from no toil or exposure, and that seemed to allow no thought for himself, until his health was hopelessly broken. Yet he did not despair, though month after month for nearly a year, brought little encouragement to his friends. With the approach of spring, however, his symptoms seemed more favorable, and he began to take up a few lines of work which he hoped fully to resume by the first of May. But a sudden summons called him from these earthly labors, to the rest of Heaven. He leaves to his sorrowing wife and two children, the record of an earnest, fruitful life, in the service of a Master who will recompense him in the day when he makes up his jewels."

"We pen this brief notice in testimony of the faithfulness and wisdom with which he performed the delicate and

arduous duties of his office, and of sympathy with the missionary brethren of Nebraska, and with bereaved family of our friend. May the God of the widow and the fatherless have them in his tender keeping!"

Mrs. Merrill speaks of her husband as a man of an exceedingly even temper; very successful as a peacemaker; with a keen sense of humor, genial and capable, and withal, deeply spiritual.

I had but little association with Brother Merrill. I came to the state in 1868, and he left in 1870. I remember having met him on two or three occasions.

Nothing more is needed to give us the full picture of this good man. His reports show that he had a clear mind, and a simple, clear, straightforward, charming, style of address. He died at the age of forty-seven. Into his short life, he packed the equivalent of many years of service.

For the decade of his faithful and fruitful work in Iowa, and for the larger service in other fields, we thank God and give to His servant our honor and our love.

Seventh Sketch.

Daniel S. Dickinson.

Materials for a full sketch are not at hand. The first record of him that I find is that of a Home Missionary commission for the Presbyterian church at Peru, Ill., dated September 9, 1845. The date of his ordination is given in a report published in February of 1847, which is, in part, as follows:

"I was, at first, in much doubt in regard to my duty. Brethren in the presbytery whom I consulted, advised me to settle. I was therefore ordained and installed on the 23d of October 1846. The occasion was evidently one of considerable interest to the members of the church and to many others."

"I feel that I am with this church in weakness, as regards their present spiritual state, and their ability to support religious institutions. But I am not without some encouragement. On the whole, the outlook is hopeful."

In 1850, he was still at Peru, but a side note says, "quit preaching on account of ill health."

But he was not permanently laid aside for in April of 1854, we find him at Barrington, Illinois, under commission dated April 1854. This seems to have been his field of labor until his coming to Iowa.

He began at Marion, July 1, 1859, but closed his work the following April "on account of ill health."

While in the pastorate at Union Grove, he sent, in December of 1862, an interesting report, which is, in part, as follows:

"I had some fear that in the present distracting state of the country, you would not be able to grant the full amount asked for, and yet it is the smallest that will suffice in addition to ~~that~~ the people do to meet our necessary expenses.

"Ever since the beginning of the rebellion, this community has been sending its young men into the army, one or two at a time. But we did not so deeply feel the loss. But the last call for volunteers, has taken nearly all the young men that were left, who had been specially identified with this Congregation. When they first enlisted, our Sunday school voted to give each one a copy of the New Testament and Psalms. The Sabbath on which we were to make the presentation, I was quite surprised at the close of the morning service, as one of these volunteers stepped forward, and with appropriate remarks, presented to me, as the representative of the congregation, an elegant pulpit Bible, on the fly-leaf of which were written the names of the donors, fourteen in number.

"There are now in the army, twenty-one young men from our small congregation, three of whom has each left a wife and one child, and one a wife and five children. This last call took the leader of our choir, and the teacher of a large Bible Class, and a teacher of another large and important class in the Sunday School. I write these things that you may see how our missionary churches at the West are

weakened by this infamous rebellion, and that you may form a correct opinion of their loyalty and patriotism."

We find the name of Mr. Dickinson in the Congregational Quarterly of 1864, but in 1865, it disappeared. I know not what has become of him. A few months at Marion was the sum total of his work in Iowa.

Eighth sketch.

Evan Griffiths.

Records of his early life are not at hand. His name indicates that he was a Welshman. The Annals of Iowa records the fact that his distinguished son, Joseph Evan Griffith, was born in Llanegryn, North Wales, in 1843. No doubt the father also was born in that part of the country. The Annals go on to say that the mother of the young man died in his youth, "he was brought to America by his father, a talented Congregational minister, whose family consisted of a daughter, and the boy of whom we write." Mr. Griffiths came to this country in 1855, under the auspices of the A. H. M. S., beginning at Racine and Pike's Grove, Wisconsin, June first of that year. The commission was renewed, year by year, up to 1859. From this field, he sends in a report which because we hear to little from him, we are disposed to copy. The date of the report is October, 1857, and it is as follows:

"We work together, as a nation, in the Temperance cause; and I find that our labor is not in vain. We hold a public meeting every month, when two or three deliver short discourses on temperance. We also have a weekly meeting of a literary nature for the benefit of the young in the church and out of it; and I know that it has done great good among the young in keeping them from bad company, in bringing them to use their talents for the improvement of one another, and in cultivating an inclination for reading and reflection."

In October of 1859, he appears with a commission from the

Home Missionary Society at Old Man's Creek, Iowa; and he was in service here for five years, closing October of 1864. There was one report from this field, October 1865, which speaks for itself. It is as follows:

"My son was admitted a member of my church at Racine, Wis., in his fourteenth year, and a few months before the death of his dear and godly mother. (Evidently, the Annals of Iowa mistake in reporting the mother's death before the family came to America.) He was brought up in the church of God, and has never been out of it, because it is the practise of our church members to meet once a week for social intercourse and edification; and they generally bring their children with them. I have reason to believe that my son is a religious young man, and I thank God for it. He was twenty years of age the ninth of last May. When he left for the war, he was a member of the Congregational church at Iowa City, under the pastoral care of Rev. Mr. Allen. (W.W.Allen). He keeps up a regular correspondence with his ministers as well as his father, and requests their prayers in his belief in every letter. He acknowledges the hand of God in his great deliverance, and every thing that he has been able to perform, and does not make any boast of his bravery or exploits. I feel most thankful that he gives glory to God and not to himself."

Accompanying this report is a letter from General Lawler, giving an account of the exploits of this young man. He says:

"On the twenty-second ult. Sergeant Joseph E. Griffith, of Co. I. Twenty-second Iowa Infantry, with twelve others from the same regiment, scaled the walls of the fort immedia-

tely in our front, engaged in a hand contest with twice their number of the enemy, overcame them, killing and wounding fifteen, and compelled the rest to surrender. But their victory was dearly bought. By twelve o'clock, Sergeant Griffith, and private David M. Crane of the same company were all that remained of the twelve that first went in. By the explosion of a hand grenade about this time, Sergeant Griffith was knocked senseless, and remained so for at least an hour. On recovery, he ordered his prisoners to follow him, and with them, passed safely over the walls of the fort into our lines, and delivered them into my hands."

A supplementary account of this famous episode may be found in the Annals of Iowa, vol. IV., page 294. This account, condensed, is as follows:

"This episode of the charge is referred to in Greeley's American Conflict, in the following language: 'Rushing forward to the assault, precisely at 10 A. M. Lawler's brigades, had within fifteen minutes carried the ditch, slope, and bastion of the fort they confronted, which was entered by Sergeant Griffith and eleven privates of the Twenty-Second Iowa, all of whom fell in it, but the sergeant, who brought away twelve rebels as prisoners.'"

There is another report of this episode published in the Annals from General Badeau's work, which is as follows:

"Lawler's brigade in Carr's division, which had carried the tete-de-pont on Big Black River dashed forward with its old impetuosity supported by Landrum's brigade of Smith's division, and in less than fifteen minutes a part of our brigade, the Twenty-second Iowa, succeeded in crossing the

ditch and parapet, of a rebel out-work, but not receiving the support of the rest of the column, could not push further nor drive the enemy from the main work immediately in the rear. A hand to hand fight here ensued, lasting several minutes; hand grenades, also, were thrown by the rebels in the rear, while the national troops still commanded the outer parapet."

"Every man in the party but one was shot down. Sergeant Joseph Griffith of the Twenty-second Iowa fell at the time with his comrades, stunned but not seriously hurt. On his recovery he found a rebel lieutenant and sixteen men lying on in the outwork, still unwounded, though exposed to the fire of both friend and foe. He rose and bade them follow him out of the place, too hot for any man to stay and live. The rebels obeyed, and calling to the troops outside to cease their firing, Griffith brought his prisoners over the parapet under storm of rebel shot that killed four of those so willing to surrender."

For this act of gallantry, Griffith was next day promoted by Grant, to a first lieutenancy, thus, literally, like a knight of the middle ages, winning his spurs on the field. He was now twenty years old, and shortly afterwards received an appointment to the Military Academy at West Point, where he was known as Grant's cadet, and graduated in 1867, fifth in his class."

Mr. Griffith closed his work at Old Man's Creek, in October of 1864.

Beyond this the records are not clear. The records of the Congregational Quarterly seem to indicate that from 1864 to

1869, he had a Welsh parish in New York City.

January 1, 1870, we find him back in Iowa, commissioned for Flint Creek, Iowa, and Coal Valley, Illinois.

If I read the records correctly, from 1872 to 1877 Mr. Griffith was in New York without charge. After that his name was dropped from the quarterly, but there is no record of his death. This is another exasperation. These fragmentary records give us only the very faintest outline of the man. I take it that he was a man of fervor, force, and fire--a typical Welshman.

The Welsh people boast that there never was an infidel book written in the Welsh language. There is more religion to the square inch among the Welsh than any other people that I know.

Our Welsh churches in Iowa have been a great strength and comfort to us. Old Man Creek has always been to us a joy and a blessing. Brother Griffiths gave seven years to the making of this church.

Fortunately I am now able, by means of a communication from a niece of Mr. Griffiths, to fill in some of the bare spots of the foregoing narrative:

"Rev. Evan Griffiths was born March 5, 1807, at Cae-Clyd, Ffestiniog, North Wales. He studied for the ministry in a private school conducted by the Rev. I. W. Jenkins, and Rev. Mr. Jones at Croesaswallt, North Wales.

"Rev. Griffiths was ordained January 2, 1836, at Llanegryn, having been called to the joint pastorate of Llanegryn, Llwyn-gwrril and Llanfihangel Meriowethshire, North Wales. He emigrated

to America in 1849, and was called to the Bethesda Congregational church in Utica, New York, in 1850. His next pastorate was at the Welch Congregational church, Racine, Wisconsin. He was called to Old Man's Creek, Iowa, in 1859. In 1864, he went to the Eleventh Street Congregational church, New York City. In 1870, he took charge of the Flint Creek church, Iowa; and in 1871, returned to Wales to visit his aged mother. He died there, April 29, 1872, and was buried in the cemetery of St. Michael's Ffestiniog Meriowethshire, North Wales. Rev. Mr. Griffiths was married to Miss Elizabeth Evans, Buolchwyn, December 27, 1837, at the Congregational church, Dolgellau, North Wales. Five children were born to them, three dying in infancy. His wife died in Racine, and was buried there.

"His son, Lieut. J. B. Griffiths, served in the Civil War, and died at Iowa City in 1877. Three of his children still survive."

After finishing this sketch, I had an interview with Judge D. W. Evans, of our Iowa Supreme Court in which I asked him if he knew anything about Evan Griffiths, of Old Man's Creek. He replied that his father and Mr. Griffiths were quite intimately associated for a good many years. Mr. Griffiths was Mr. Evans' senior by a number of years, and for a time was his pastor in the old country.

Mr. Evans was the first pastor of the Welsh church at Racine, Wisconsin, and when he left to come to Iowa, he opened the way for Mr. Griffiths to succeed him there, and later he opened the way for him to come to Old Man's Creek.

In 1871, the two men went together to visit the old home in Wales. Mr. Griffiths never came back. He was planning to return to America, and had come to Liverpool to take passage for his adopted home. A large number of friends in Liverpool had gathered to give him a farewell reception. In the midst of the festivity of the occasion, he suddenly fell to the floor, and died instantly of heart's disease. This was sometimes in the year 1872.

Judge Evans described Mr. Griffiths as a short, stocky, heavy-set man, somewhat pugilistic in appearance--which somewhat matched his militant spirit. He was sanguine in temperament; and eloquent preacher; in every way a virile, vigorous, and forceful **man**; and, Mr. Evans says, he was prodigiously proud of the exploits of his soldier boy, Joseph.

Ninth Sketch.

Phineas Blakeman.

Here is another man whose beginning and whose ending are shrouded in darkness so far as our denominational records are concerned. Without much doubt, he was a New Englander. When or where he was born, or what schools he attended, I do not know. He was ordained in 1843.

July 1, 1850, he was commissioned for the Presbyterian church of Ashad, New York. Then in May of 1854, he was commissioned for North Madison, Connecticut. In 1850, he came to Iowa with a commission for Maquoketa, dated November 13, of this year. He was in this field from this date up to June 3, 1862. There is one report from this field during this pastorate. It tells of a great sorrow that had shadowed his home. The report is as follows: (See Home Missionary Feb. '62)

"Several weeks ago, I was attacked with billious fever. Having never been sick before in my whole life, I disregarded the symptoms, which were slight at first, until the fever took such hold of me that for several days I was very sick, and suffered a great deal. After I had recovered sufficiently to be able to walk out, I experienced the heaviest calamity that has ever come upon me in my whole life--a calamity that has darkened my household, and filled my heart with the deepest sorrow. My wife, who for many years had been subject to an affection of the heart, died suddenly of this complaint. She

was taken in the afternoon, and died at one o'clock in the night.

Her death was a great loss to the place, as well as an overwhelming calamity to me. During the two years she had resided in Maquoketa, she had been very diligent and successful in advancing the spiritual interests of the church with which she was connected, and, indeed of the whole place. Her labors in the Sabbath school contributed greatly to its prosperity. She entered with her whole heart into every plan of benevolence which was devised. Whether it had for its object the good of the bodies or the souls of her fellow-beings. She exerted a mark beneficial influence on a large circle of female friends, who at her death lamented her as if she had been a sister, and did everything they could to testify their affection for her.

In my last report, I mentioned that the condition of the church, in respect to supporting the preaching of the gospel was likely to be seriously affected, by the fact that two companies had been raised in this place for the war, and that a number of our best members had joined them. The removal of so many from us who had been among our most influential members, at first seemed an overwhelming blow. But since their departure, those who remained at home felt that they could not do without public worship, and the preaching of the gospel. They made an effort to see what they could do, and they succeeded in raising as much for my support for the coming year as they had done either of the preceding years. Their success infused new energy into the church and society,

and everything seemed as prosperous as it had been months before."

From Maquoketa he went to Marseilles, Illinois. He began in that field, Jan. 8, 1862, and closed September 14, 1863.

I find in the Home Missionary, three reports from this field. In the first he tells of the strength of Universalism in the place and the weakness of Congregationalism, but before the report ends the Universal church is closed up, and the Congregational church is filling up more and more.

The second report, March 1863, is, in part, as follows:

"I find the field here much larger than I supposed it to be when I commenced my labors. There are between forty and fifty families in the village, and within a mile from its center whom I may regard as its parishioners. The business prospects of the place are brightening fast; especially do business men feel encouraged in view of the projected ship canal, from Lake Michigan to the Mississippi river, which if completed will run through this place. As the falls of the Illinois river are here, the dam which must be made, will give our village the greatest water power in the state. The expectation universally is, that if the canal is made, it will rapidly develop this small village into an important town. This fact has already turned the attention of business men in all this region toward this place. If our hopes are realized, of course this place will soon be among the important fields of ministerial labor (The canal came to Marseilles in due time, but I think that it did not boom the place as the good minister thought it would.)

"Among the items of interest connected with my labors is the fact that one of the members of the church, a man of about thirty years of age, is studying with me for the ministry, and intends to apply for license to preach next summer. He is a man of good abilities, devoted piety, and of a ministerial turn of mind. He would go to the Seminary of Chicago if he had the means; but he is poor, and has a family dependent upon him for support. Hence he studies with me. As I have an abundance of leisure to instruct him, and every books that he needs in his studies, he thinks himself highly favored, and that I have been especially sent to Marseilles, to render him the assistance he receives. He has long desired to study for the ministry, but has never had the opportunity until now. I think he will make a useful man. There are many very useful ministers at the West, who have entered the ministry in this way. There are many fields which would not have been cultivated but for the self-denying perseverance and endurance of these men. A captain who fell at Pea Ridge, and who belonged to the church where I preached in Iowa, commenced studying with me for the ministry just before the war began. Among the devoted patriots who in that desperate conflict yielded up their lives in defense of their country, none stood higher in the estimation of their comrades for bravery, ability, and christian character, than he."

The last report is of a revival, but perhaps there is no occasion to introduce it here.

Mr. Blakeman continued in this field up to 1865; and in 1866 and 1867, he is reported in the Congregational quarterly as located at Learysville, Pennsylvania. Here in 1867, his

record ends, but there is no account of his death. He is simply cut off from our Congregational records and consigned to the outer darkness. His Iowa service was brief--less than three years--and confined to one field. We simply give him space to record his name.

Tenth Sketch.

John C. Hutchinson.

John Cone Hutchinson, son of David and Sarah Bingham (Cone) Hutchinson, was born at Hebron, Connecticut, April 11, 1830. He studied at the New Britain Normal School, later he was a teacher in Connecticut, and at Batavia and Aurora, Ill. He spent the two years 1856-8 in Beloit College, and was for one year at Williams. He studied theology with President Mark Hopkins. He was ordained at Iowa City, December 20, 1859. He supplied this field from November of 1859 to June 16, 1860, and then returned to New England.

From 1860 to 1862, he was at Richmond, Massachusetts. From 1863 to 1866, he was at Townsend; and in 1866 and 1867 he was with the Free Evangelical Church of Providence, Rhode Island. In 1877 and 1878, he was pastor at East Bridgeport, Conn.

After that his residence was on a farm at Richmond, Mass., but preached here and there as he had opportunity and strength. While in retirement here, he carried on evangelistic work in Canaan, New York, in 1873, and Hudson, New York, in 1874. He was also acting pastor at Cunningham, from June of 1874 to April of 1875.

He was married July 24, 1865, to Miss Annie Lewis Richards, of Richmond, Mass. This place was his home for many years, and here he died of quinzey, occasioned by the burning of the house, February 12, 1878, aged only forty-seven years,

ten months and one day.

His life was brief, His ministry much interrupted by ill health covered a period of only nineteen years. He was in Iowa only eight months. But he was ordained in our state, and served for a little season the church in Iowa City, and so we give his name a place in the list of our Iowa men. He was the last of the men of the fifties.



Eleventh sketch.

Benjamin Franklin Haskins.

Was the first of the men of the sixties to arrive. He was the son of John and Gertrude (Ash) Haskins, and was born in Chautauqua county New York, June 21, 1822. He graduated from Knox College in 1849.

He was ordained by the Protestant Methodist Conference at Union Grove, Illinois, May 19, 1850.

He was located first (1850-5) at Rockford and Galesburg.

In 1856, he came to Iowa, locating at Amity, as the place was then called. The village is now known by the name of College Springs. He began here as Protestant Methodist, but at length developed into a Congregationalist. He was commissioned by the Home Missionary Society as pastor of our church at Amity, January 1, 1860. His term of service here, however, was brief. In 1862, he returned to Illinois, and for two years supplied the church at Victoria; and from 1864 to 1867, he was pastor at Viola. We get just a little bit of a revelation of the man in his report from this field. He reports in September of 1865, in part, as follows:

"I am glad to report some progress on this field, which two years ago looked so forbidding. We have had four additions to the Victoria church, and one to the Spoon river church during the quarter, and we have been encouraged otherwise by additions. The young people of this vicinity got up a subscription, and purchased a melodeon for our church, worth \$112,

which adds very much to the interest in singing. We have also had our meeting-house painted, and are contemplating other much needed repairs. The church and congregation have taken hold with a commendable courage.

"We have the satisfaction of recording another token of favor, in the receipt of a box of clothing, and other articles of great value, in the pressing need of our family. It came from the ladies of the Congregational church of New London, Conn. How many pressing wants were supplied at once! No one but a poor missionary, who has reached almost the last extremity of needs, and scarcely know what to do, can appreciate such timely help. Our hearts were filled with rejoicing. Many and hearty thanks to the kind donors.

"Another item of encouragement: we have secured some thirty-three dollars' worth of Sabbath School books. Twenty-three dollars were raised by the Sabbath School, and the rest was granted by the Boston Tract Society, so that a new impulse is given to our Sabbath School."

There is a second communication from Mr. Maslins from this field in November of 1869. He writes:

"Three important members of the little church in Elmore have been taken from their earthly labors to their rest above within the short space of four months.

"I have also a temporal disaster to record. Wishing to look at a new field, where it was thought that we ought to organize a church, I made arrangements to spend a Sabbath there and engaged a young man, recently licensed, to fill my appointments at Victoria and Elmore. To meet the appointment with the

Elmore church, he was under the necessity of fording the stream which had been swollen by heavy rains the night before. The horse which I had procured for him was drowned. And the buggy considerably damaged by being turned over and swept down the stream. The young man saved himself by jumping to an overhanging vine which was in reach. I expect to bear the loss, unless others should be disposed to help me."

In 1867, Mr. Haskins went to Kansas, there residing at Ashland or Galva up to the time of his death in 1887. During the Civil War, he was for a short time chaplain of an Illinois regiment. He was twice married. August 26, 1846, he was married to Caroline Maria Goodell, of Galesburg. She died the same year of her marriage, December 31, 1846. April 18, 1850, he was married again to Frances Rebecca Abraham, Trivoli, Ill.

One of the four children born in this home--a daughter--became a missionary of the American Board in Mexico. Mr. Haskins died of neuralgia of the heart, April 10, 1887, aged sixty-four years, nine months, and nineteen days.

A part of the story of Mr. Haskins' life is told by Father Todd in his autobiography, page 169. He writes:

"Under the shadow of Knox College, in the city of Galesburg, originated the idea of founding and endowing a college in some frontier settlement farther west. Rev. D. T. Haskins and William J. Wood were the prime movers in the matter. A village was to be laid out in a central and desirable place for a college. The lands and village lots were to be appraised at not less than twice the government price, and members of

the company could receive back at the appraised value lands and lots to the amount of stock they had paid in. In this way they hoped to enlist many in the enterprise--to speedily form a good settlement--and to secure an endowment of land for an institution of learning. In 1854, or 1855, a locating committee of whom Rev. L. W. Haskins was one, came into Page county and selected a large tract of unentered for object contemplated. It was not a denominational movement, although the movers in the matter were christians, and did not hide their light. Almost all the orthodox denominations were represented in the company, and at first all aided in maintaining religious worship. There were, as a body, active in reforms, warm advocated of temperance, anti-slavery, and anti-secret societies. As soon as a place could be furnished for a school, the school was opened. Christian ministers were members of the company, and Sabbath services were regularly observed."

Father Todd then goes on to speak of his first visit to Amity, and gives a little fuller account of the beginnings of the Amity college and the community. By this account of Mr. Haskins' relation to Amity, it will be seen that he had a hand in the building of the institutions which build a commonwealth.

Twelfth sketch.

James T. Woodward.

James Wheelock Woodward was a brother of Rev. G. H. Woodward, for many years pastor of the church at Toledo. His father was Bezaleel Woodward, the second son of Hon. Bezaleel Woodward, for thirty years tutor and professor in Dartmouth College, and grandson, on his his mother's side, of Eleazer Wheelock, founder and first president of Dartmouth College. He was born in Hanover, New Hampshire, March 30, 1805. He was graduated from Dartmouth College in 1826, being in the same class with Secretary Chase, and taking one of the highest honors of his class; after which he taught the Academy at Meredith Bridge, N. H., one year. He studied a full course at Princeton Theological Seminary, graduating in 1830. He was among the first scholars of his class, and was recommended by Dr. Alexander to an important professorship in a western college; but preferring to enter at once upon the preaching of the Gospel, he took charge of the Presbyterian church at Shrewsbury, N. J., where he continued nine years. There he married Jane, daughter of Dr. Tenbrook, in 1834. She died without children in Albany, N. Y., December 6, 1837. On leaving Shrewsbury in 1840, he received a call to settle over the Congregational church in Eastford, Conn., and likewise an invitation from the Congregational church in Columbia Conn., where Dr. Wheelock was pastor when he opened his Indian school, which resulted in the founding of Dartmouth College, New Hampshire. After preaching there

several months, he was installed over the church early in 1841. The years he spent there were very laborious. His library was replenished, and his pen consecrated anew to writing sermons in full, having always before preached extemporaneously or from briefs. This change of method increased essentially his powers. His plan was to preach a written discourse in the morning, and use a brief in the afternoon. He labored for the youth of his large congregation, with special zeal and success, and devoted much of his strength to the temperance cause. It was here that the disease which destroyed his life made its first appearance on his face. He took a dismission from that church, October 1848, and retired to Flatbush, Long Island, where he combatted the disease with the most approved medical skill. His face, however, becoming more and more disfigured, he for the most part, relinquished the idea of again preaching, though he occasionally supplied a vacant pulpit, and preached several months in Griswold, Conn., where his labors were blest with a large ingathering to the Church. Here the Church would retain him, but his malady would not stay in its progress. The draft was too heavy upon his system, in connection with such incessant and anxious labors. He now turned his mind to other and less public business, and engaged in mercantile employment with a brother-in-law in Albany, N. Y. They were not, however, successful, and he suffered loss.

Again he was induced to try the skill of physicians, and put himself under the care of a cancer doctor in Hartford, Conn., spending his time in Hartford, and with his friends at Columbia. The treatment, however, not being successful, and being informed by his physician that a few months must probably

end his life, he came to Iowa, as he said, 'to die with his brother.' Here finding his general health much improved, he was persuaded to assume a charge as home missionary, and labored except with temporary illness, for more than two years, with great assiduity and success, mostly in connection with the Congregational church in Irving.

His commission for Irving together with Redman, is dated April 1860. His commission for 1861 was for Irving, Redman, Salt Creek Valley, and Twogood.

This period was to him as life from the dead, for the joy he had in again being permitted to preach Christ and him crucified. By his earnestness and patient suffering he drew the sympathy and attention of all classes of persons. He was familiar with all in the cabin and by the way, preaching in the prairie school room and from house to house, riding from twenty to twenty-five miles in his weekly circuit. This he did while the cancer was more and more disfiguring his face, a large portion of which was covered with bandages. At length he was compelled to desist from this work by the newly awakened power of that relentless disease.

He hoped, however, after recruiting a little, that he might pursue again his much loved labor. The people could not give him up, and he loved them ardently. Retired, as he now was, fifteen miles from his field, they followed him in great numbers to catch another good word from his lips. On the last Fourth of July, eighteen of his late hearers came one after another to his room, to every one of whom he spoke a fitting word with his accustomed faithfulness.

He gave more liberally than many of greater ability. He had ever been in the habit of laying aside as the Lord's, one tenth of his income. Whatever amount he received he always took out one-tenth as having no claim to it himself. He gave, besides this, as circumstances seemed to require. He was remarkably cheerful, and his mouth was always filled with praise, speaking the goodness of God, and never drawing attention to his affliction. His wish was fulfilled, he died at the home of his brother in Toledo, January 6, 1864, at the age of fifty eight years.

Nothing more is needed to complete the picture of this goodly man. His chief characteristics were his great mental ability and his wonderful spiritual fervor.

A friend, writing his obituary for the Congregational Quarterly, says: "He believed the promises and rested on them implicitly. Scripture was largely stored in his memory, and he continued to pore over its pages, committing a portion to memory every day, till his one eye became too weak longer to bear the light. After this, his exposition of it, were very instructive, and often thrilling; and he prayed without ceasing literally, evening morning, and noon, calling on the name of the Lord. He believed that it is our duty and privilege to go directly to God with all questions, and with all wants, asking his guidance, and blessing, nothing doubting as to an answer. His consistent, ardent, and intelligent piety, brought him favorably to the notice of the community, and gave him a large influence as a Christian, more widely extended, probably, than that of any other one who has yet lived in this part of the country."

In his two years in Iowa, although almost more dead than alive, he did the work of many years. He was not long confined to his bed. I will not repeat the description of his malady as given in the Congregational Quarterly, but it was simply awful, yet no murmur escaped him. He always firmly believed that it was right and best, and a mark of the faithful love of his heavenly Father; hence he frequently referred to it as his "treasure." He would frequently quiet the restlessness of nature by saying, "This is among the all-things that work together for good." The grief at his death was heartfelt and extensive. A deacon of the church who was sick at the time said he "wanted again to see that heavenly man." Looking at the spiritual triumph of his dying, one could not but exclaim, "Let me die the death of the righteous, and let my last end be like his!"

Thirteenth sketch,

Albert V. House.

Julius A. Reed's sketch of Mr. House, given in the Iowa News-Letter for January 1865, is as follows:

"Rev. A. V. House, I suppose, was born in the state of New York. He did not enjoy either a collegiate or regular theological education. He served in the U. S. Army during the Florida War. After his conversion, he labored sometime as a Methodist minister. He was commissioned by the A. B. M. S., April 25, 1860, and labored with the Congregational church at Hawleyville, and at Clarinda, and Copeland, Page County, two years, during which time he preached also at Quincy, Adams county. Some southern sympathizers attempted to prevent his preaching at one of his appointments. They locked the school house door. Numbers were armed. Mr. House was about to use his wagon as a pulpit, when a friend, having entered through a window, opened the door; and his people, having assembled in such force as to overcome the traitors, he preached undisturbed. Since leaving Hawleyville, he has supplied the church at Glenwood efficiently and acceptably, though suffering from severe physical infirmity."

Father Dodd adds a little to the story of the life of brother House. Writing of his visit to Anity in the fall of 1858, he says:

"There (Anity) for the first time, I fell in with one, a brief sketch of whose history I will venture to relate for the

lessons it conveys; Albert F. House, of respectable parentage, like too many youths, chafing under wholesome home restraint, left home early to learn the shoemaking trade. Next he enlisted in the U. S. Army, and served through the Seminole Indian War in Florida. There he acquired a strong appetite for intoxicants, which, though kept in subjection, attended him through all subsequent life. He was at Amity at this time, with a young and interesting family, and was working at his trade. He possessed an unusual gift for public speaking--and exercised it as an exhorter in the Methodist Episcopal Church, of which he was a member, and had been active in christian work in Amity. A few days before I saw him, he had set out for St. Joe to replenish his stock in business, taking his own conveyance as there were then no railroads. He reached Mary'sville the first evening as daylight was fading from the western sky. It was a cold evening, and he, to use his own words, was chilled to the heart. Just opposite the hotel where he stopped was a saloon, brilliantly lighted, warm, and very attractive. The temptation was too strong to be resisted. He was brought back from Mary'sville, prostrate and penniless. I found him profoundly penitent, greatly humbled, and deeply depressed. His christian friends gathered around him, and encouraged him to return to the Lord heartily and renew his trust in Him. Conscious of his weakness and aware of the temptation to which itineracy would expose him, he united with the Council Bluffs Congregational Association in April of 1860, and afterwards preached at Hawleyville, Glenwood, Nevinville, Otho, Parkersburg, Manson, and Lawler, at which place he died

in May of 1875. While laboring at Glenwood, he was invited to a celebration of a wedding occasion, where wine was passed. It offended him greatly. He spoke of it as a very narrow escape on his part from a ruinous fall, and ignorance alone could excuse the act in his estimation. At the meeting of the Iowa State Congregational Association at Sioux City in 1872, the Lord's Supper was observed on Sunday afternoon, and a temperance meeting was held elsewhere in the city at the same hour. Fermented wine was used. As I put the cup to my lips, I wondered if Brother House was present. Afterwards, on meeting him, I asked if he were there. He said, "No, I was called upon to speak at the temperance meeting. Why?" I replied, "They used fermented wine." "Oh!" he exclaimed, "I am so glad I was not there. I wouldn't have been there for ten thousand dollars."

"The history of Amity affords an example of the inutility of pushing or getting union, where there is not intelligent union of heart. At first all worshipped together, but as numbers increased, the preferences of the different denominations, while attracting those who were of the same mind to each other, at the same time, drew them away from the common multitude, until Amity has become noted for the number of its churches in proportion to its population.

"The college movement at Amity was originally undenominational, but even a Christian College seems to flourish best under the patronage and support of some particular denomination. The majority of the trustees of Amity college has for many years been United Presbyterians, and they,

therefore, hold the control of it."

Various denominational records--chiefly the Home Missionary--carry on the story more fully and minutely. Mr. House came to Iowa in 1860, beginning at Hawleyville and Clarinda, April 28th of that year. He had in his field also, a number of outstations.

A communication to the Home Missionary Society, published in September of 1862, gives his version of the incident referred to by Mr. Reed. He writes:

"One appointment I have been obliged to give up, in consequence of the danger of attending it. The danger became so apparent at one time, that the friends of free speech came in from places miles distant to protect me. When I arrived at the school house, I found the enemies armed to prevent my speaking; but the Union element prevailed, and I preached, but have not visited the school house since. The leading man among this class is a Cumberland Presbyterian preacher, and there are a great many of that persuasion all through this country, and all of them are more or less influenced by him. He was in this place a few days ago, and in our house of worship, debating the question of the divinity of the origin of slavery; and when his sympathizers left the place, they went hurrahing for Jeff. Davis!"

April 23, 1862, Mr. House took charge of the church at Glenwood, being in service something over three years at that place. From Glenwood, in January of 1863, he reports:

"I have just returned from the meeting of our Association, and perhaps some of the particulars of my journey may not be

wholly uninteresting to you. To give you an idea of the patriotism of the Western people, in these times of war, I will mention that I met more women driving teams on the road and saw more of them at work in the fields, than men. They seem to have said to their husbands, in the language of a favorite song--

"Just take your gun and go;
For Ruth can drive the oxen, John,
And I can use the hoe."

"I first went to Clarinda, and the town seemed deserted. Upon inquiring for former friends, the frequent answer was, 'In the army.' From Hawleyville, almost all the thoroughly loyal male inhabitants have gone; and in one township beyond, where I formerly preached, there are but, seven men left, and at Quincy, the county seat of Adams county, but five. From Quincy we went to Kevin, where we had a pleasant meeting with the brethren of the Association.

"During my absence, I very much feared, that being gone two Sabbaths, the interests here might suffer somewhat; but was pleased last Sunday, to see an unusually large congregation and still larger at night. Although the moral darkness appears thick, there is occasionally a rift in the cloud that inspires a hope, that the clear light of the Sun of Righteousness is about to dawn upon us. We feel encouraged by a circumstance that occurred last week. A gentleman was making inquiry for our 'articles of faith.' I immediately carried them to him. We had an interesting and familiar conversation about his spiritual condition. He said that he had been endeavoring for about a year to live aright, but found that he had failed,

to a great extent, and was now trying to find a church to assist him. I prayed with him, and he appeared melted under the influence of God's Spirit. Last Sabbath, he offered himself a candidate for admission to our church. Two persons have recently been received into our communion. Our church seems encouraged. We hope that, notwithstanding the great amount of error and infidelity among us, we shall enjoy a work of grace.

"Not long since, our community was called to mourn the loss of a Sabbath school teacher. Seldom have I ever witnessed so much apparent **grief** as upon the occasion of her funeral. I hardly suppose that among the hundreds who bade farewell to the beautiful clay, arrayed in what was to have been a bridal costume, and decked with flowers, and evergreens, there was one who passed from the church door with dry eyes."

"And now I come to the reception of a box. You must know how highly we appreciate it. Why, how do you suppose I felt when my little boy who had plaintively complained to his mother that he never went to meeting--stood by, with the light of hope in his eye, and kept saying, 'Where are my shoes, papa?' 'Papa where are my shoes?' And then when an entire suit, stockings, cap, and all were laid out exclaimed, 'I tan do to meetin' now, tan't I papa.' How thankful we were to the ladies of West Hartford the next Sunday morning when the little fellow went to church--a place toward which his little feet might not have traveled had it not been for their kindness."

"Dear brethren, if you know of anyone who has old books, or even periodicals, no longer wishing for them, let them understand that there is a great dearth of religious reading

matter in this country. I have already drawn too much on my own small library; and as I know there are many who would be glad to furnish me with matter for distribution, I have been bold to make mention of the fact."

There is another report from Mr. House at Glenwood, published in June of 1865, which is, in part, as follows:

"On the last Sabbath of the old year, my congregation was unusually large and attentive. Judging from the interest manifested by the audience, I thought it desirable that extra efforts of a religious character be made the ensuing week. I accordingly announced a series of meetings to commence on the following Tuesday. We commenced our Meeting at the appointed time, and before the week had expired, the deepest religious interest I ever witnessed was manifested by all classes of the community. Even strangers coming in observed that religion was the all-absorbing theme of conversation. At two or three different times, skeptics arose to excuse themselves for not becoming religious, and shortly afterwards humbly asked the prayers of God's people. Among those who finally came out on the Lord's side, there were but few who had not been struggling against conviction a long time."

July 25, 1865, Mr. House was commissioned for Montanella and Quincy, and continued in that field until October of 1866, when he moved up into Minnesota. From Quincy (May of 1866) he reports:

"The scenes through which we have been passing, during the last three months have been varied in their character. Never have I had greater cause to realize that over the sky of human

life, light and shade chase each other with great rapidity. In November, we were summoned to Glenwood, to visit the father of my wife who was dying. The time spent with the aged patriarch was not unprofitable. Oh, how small earth appears when we stand by the side of a christian who has reached the utmost verge of human existence! Can we ever forget the counsels and exhortations of that dying saint? The memory of that hour, when we stood around the form of that father till his moans were hushed in death, will ever nerve us to the performance of those christian duties which should fill up the measures of our days.

"The church at Quincy has doubled its membership since its organization three months ago; and I can truly say that I never knew a church of only eighteen members which gave such promise of usefulness. It is composed entirely of intelligent, working christians. We have organized a Sabbath school, which is in a prosperous condition."

In October of 1866, Mr. House took charge of the church at Monticello, Minnesota, and in April of 1867, changed to Princeton.

In April of 1868, he was back again in Iowa, commissioned for Ft. Dodge, but after a service of only six months, he moved down to Otho, and was there until April of 1870, at which time he took charge at Manson and Pomeroy. In 1872, he had for his field, Manson and Newell; and in 1873, he took on Sac City also. In December of 1870, writing from Yatesville, in Calhoun County, Mr. House says:

"It is with astonishment that I see the gospel spreading

over these prairies, through the efforts of the friends of Home Missions, even in advance of the Methodists, who are proverbial for their spirit of pioneering. I once heard Rev. Mr. Todd, of Tabor, say, while showing the adaptation of Congregationalism to the West, that he was the first gospel minister on the Missouri slope. Said he, 'I was ahead, even, of the Methodists;' and I felt a glow of gratification, which, perhaps, so good a man as he is would not have sympathized with, that he had excelled in this holy competition. I have grown older since then; years full of toil, care and many sorrows, lightened to be sure by some few exceeding joys, have tempered that fiery competitive ardor which once, possibly was a fault with me; but I am still glad that I have had the privilege of preaching the first gospel sermons at this new station.

"How primitive we all appeared last Sabbath, when gathered for religious worship! Hardly half of the congregation could get in at the little school house. The remainder seated themselves on the grass to listen to the same story, so old and so new, that they used to hear in their pleasant Eastern homes. Unlike many of our Western settlements, ours is composed of intelligent Eastern people; and they are all wondering what we shall do when the storms of winter are upon us, and our public assemblies must either be diminished in size, or else we must provide a shelter where we may invite these home-sick ones to enjoy at least one privilege that has hitherto been denied them in this new country."

"Our people are brave and determined and persevering, as you will say after I relate a little of their history. Four

years ago they came out here, took up their homesteads, broke up the prairie, and prepared to raise their crops the following year.

"In the meantime, they had to go twenty-five miles for their fuel, lumber, and most of their provisions. Many of them had little or no money, and were obliged to go to Fort Dodge, Otho, and other places, to work and earn food for their families. But hope was strong within them that next year their troubles would be at an end. The long, hard, first winter was at last at an end, and in high hope they planted their fields, and the grasshoppers took all. Another year, and the same destructive little insects came, in overwhelming armies, and destroyed every thing. The third year, they thought--surely no disaster will be visited upon us this year. They planted; crops looked beautiful; but the blackbirds, that ever hover about Western settlements, did them great damage. But they have not lost heart. They are cheerful, hopeful, and generous. One brother who has lived, all this time, in a hay-house, signed fifteen dollars for my support, and has already more than paid his subscription. I find them all very helpful, and much in sympathy with the work I have in hand. They all have planted large groves, and their farms are well cultivated, and in a few years will probably have everything in the way of beauty and convenience, that labor, combined with intelligence and virtue brings."

In June of 1874, there is another communication from Mr. House, which speaks of numerous deaths in his extended parish. Perhaps there is no special occasion to copy this report.

In April of 1874, Mr. House entered his last field at Lawler, and Waucoma; and here he died May 27, 1875. There is a notice of the death of Mr. House, in the Home Missionary for August 1875, which is as follows:

"The Rev. Albert V. House, a beloved missionary of this society, died at his post in Lawler, Iowa, after a short illness, May 27, 1875. He commenced his ministry, under the Society's commission in Iowa, April 23, 1860, and, **save a** brief interval of service in Minnesota, his name has appeared among the Home Missionaries of the state, up to the time of his death. He was commissioned for Lawler, August 15, 1874, succeeding there the Rev. Benjamin F. Maxwell, who died Feb. 24, 1874-- that church thus being called to mourn the decease of two faithful pastors in the space of fifteen months. Surely our Lord must have other spheres of which these good men and true ~~may~~ still better serve him, or he would not take them from fields that are so urgently and often so vainly calling for reapers of the waiting harvests.

"As we have not at hand particularly concerning the life and death of our brother, we take the liberty to subjoin a few words from a personal note from his bereaved widow and helper, now left with the sole care of their family of eight children."

The letter from Mrs. House is, in part, as follows:

"Your missionary at Lawler left behind a testimony for Christ that by many will never be forgotten. Each morning as he awoke to consciousness, the first recognition was that of a Presence invisible to others. Once, looking earnestly at me,

he repeated, 'I, the chief of sinners am, but Jesus died for me.' Another morning, when he could not articulate distinctly, the words were, 'Joy in Jesus.' Sometimes, when partly unconscious, he would break out into passages of the finest, eloquence, the theme always being the power of Christ and victory over the grave. You may know something of his history, and his earnest advocacy of the temperance cause. From time to time, his position and other urged the use of alcoholic stimulants. Even after he could scarcely articulate, he was aroused to the vindication of his principles, with all the soundness and much of the fire and zeal of his earlier days. Thank God, he was true. I had always loved, honored, and admired him; but from that hour he has been to me glorified."

Superintendent Adams, in his next annual report, speaking of the death of Brother House, says:

"Rev. A. V. House, a brother beloved, of feeble body, but strong in spirit, died but last week, May 27, at Lawler, leaving a wife and family of eight children in such circumstances as would be greatly relieved by such funds as this Society is authorized to receive and disburse, were there any in our possession to be disposed of. No funds, of this kind, however, have for the past year been received."

Of course Brother Adams is here speaking of the Ministerial Relief Fund which was then just beginning to be created. I will add that somehow funds were procured and some assistance given to Mrs. House to aid in the expense of the funeral. I think that perhaps this was the first disbursement from our Ministerial Relief Fund. I will also add, that in later years,

Mrs. House was the beneficiary of this fund. Mrs. House kept her brood of little ones together and gave them a fair education. Two or three were graduates of Doane College. One of the boys became the president of the Oklahoma College, and the boy that bears his father's name is now pastor of the church at South Weymouth, Mass.

Since writing this sketch, a letter has been received from Mrs. House, written from Robinson, Utah, under the date of November 13, 1913, which fills out the vacant spots in the narrative, and completes the pathetic and tragic story of the man. The communication is as follows:

"Albert V. House, Sr., was born October 15, 1818, in or near Rochester, N. Y. He was educated in the public schools and an academy of that vicinity, but he did not graduate.

"His religious training and literary tastes were due to the influence of a cultured home. But at the age of fourteen years, the home was broken up. From that time his life was one of change and great privation. One night, lonely and discouraged, as he was walking down the street, he saw the sign of a United States Recruiting Station, and upon the impulse of the moment, he went in and enlisted in the military service of his country. With his company, he was sent to Florida where he remained until the Seminole War was ended.

"The only thing that saved the boy from ruin was the memory of his mother and his early christian training."

"After his freedom was obtained, there was a life of wandering and travel."

"In 1856, he joined the La Crosse Wisconsin Conference of

the Methodist Episcopal church and was appointed to pastoral work in Reedsburg, Wis."

"In the latter part of the year 1857, he left Wisconsin to join a College colony, about to settle in Amity, Iowa. He found conditions there as of old; the harvest was great, but the laborers were few. A thriving village soon asked Mr. House to come, without regards to denomination, and act as their minister. He did so, and a wide spread revival followed."

"August 26, 1860, a Congregational church was organized, and Mr. House was ordained by Council to the work of the ministry. The church took the name of the First Congregational Church of Hawleyville, Iowa. In 1862, Mr. House was called to Glenwood, where he remained until 1865. While he was there, the church grew from seven to more than fifty. During this year, 1865, his health began to fail, and sometimes was spent in desultory work and travel in the hope of health recovery."

"From 1868, he took charge of the churches of Otho and Tyson's Mills, frequently extending his visits to a few scattered Congregationalists living on the line of the Illinois Central R. R. which was being builded at that time. On either side of this road, north and south, there were scattered homes and christian people of different denominations, but no church organizations from Fort Dodge to Storm Lake. Thinking there was opportunity for large and permanent good, he moved to Manson, from which point he worked along the line of the railroad."

"His own house and a new school house were soon built, and the small Congregational church of Batesville moved their head-

quarters to the vicinity of Manson. Later the little church at Newell became pastorless and Mr. House was asked to divide his time between that place and Manson. With the approbation of State Superintendent Adams, he did so. These two points were the centers from which he worked along the railroad and in the neighborhoods contiguous. The churches continued to grow, and by their own sacrifices and the help of the Building Society, and Theodore Fairbanks, and Eastern philanthropist, built neat houses of worship."

"In 1875, finding his field too large for failing strength he went to the eastern part of Iowa, and took charge of the churches of Lawler and Waucoma. The shadows had long been gathering, and on the twenty-seventh of May, 1875, he fell asleep."

"His last days were strangely impressive. He seemed to be constantly engaged in prayer, except when he aroused to assure his friends that the divine presence was all about him."

In the more personal part of the letter, Mrs. House says:

"I feel dissatisfied with the production, but I am not able physically to look over and correct and copy.

"You ask my son for his own impression of his father. The boy was only eight years when his father died. I have asked my daughters to give some of their impressions as regards their father's public ministration. The older one said that his voice, strong yet musical and far-reaching, his ability to hold an audience and his eloquence come to her first. She added that she got out of his sermons far beyond her years because he held her attention."

"The younger daughter thinks that this did not appeal to her very strongly, (She was very young) but his reading of the scriptures moved her strongly, and even yet the memory of that exercise stirs her heart. To her the close attention of his audiences appear as if only yesterday. The youngest boy was not yet four years old when his father died. He stated in a paper read at a State Teacher's Convention, that a love of literature was awakened in his mind by his father's reading of the Bible at family prayers.

Yours very truly,

Mrs. Mary T. House."

Fourteenth sketch,

Frederick William Judisch.

Frederick William Judisch was born at Uckermark, Prussia, November 11, 1820. On the thirtieth of October of 1842, he was united in marriage with Miss Louisa Weisse. As the fruit of this marriage, nine children were born, one of the daughters, Mary, becoming the wife of Rev. John Single, one of our Iowa pastors.

Mr. Judisch came to America in 1850. He was then thirty years of age. He came directly from the old country to Muscatine. Three years later he moved out to Pine Creek. Here in 1857, he underwent a radical change in his moral and spiritual life, and two years later, began preaching. Under his fervid ministry, a great revival occurred, and many were added to the church. He was ordained at Grandview in March of this year, 1860, and in May of this year, he had his first commission for the A. E. M. S., for Grandview and Pine Creek. The commission was renewed year after year up to 1871, at which time the church came to self-support. Brother Judisch had been silent up to that time, so far as published reports in the Home Missionary were concerned, but now the secretaries see fit to publish the missionaries account of this event (See Home Missionary April 1871).

"Our efforts to become self-supporting has been successful. After ten year's service as your missionary on this field, this my relation to you ceases for the present."

"It is not aby added strength from increased numbers that

we became self-supporting this year, but by increased self-denial and liberality. I have tried to talk self-support to my people for the last three or four years. Their condition and the wants of your society, induced me to tell my people that I would serve them for a smaller salary, though you know it was small enough. It is impossible for them to do more; nearly every one has done all that is in his power, and more too; yes, some have done far beyond their means; but the good God will increase their blessings; The Lord grant them spiritual prosperity for their liberality! I shall have to live very close, with a family to take care of; but God has promised a blessing to those that love him, and he will surely help me."

"One of my members, who has a large family to take care of, and whose means are very limited, gave \$25 for the support of the minister, and the same day gave me five dollars for the Home Missionary Society, in their great need. We ought to take a lesson from him. I am very glad to be the first German Missionary to report his church-self-supporting, and that in this memorial year of our forefathers. I hope our German brothers will take the example."

"The church voted 'That we tender to the A. B. M. S. our sincere and hearty thanks for its kind responses to our requests for help during the last ten years, and that we pledge ourselves to be mindful, in the future, of the interests of the Society, according to our ability.'"

After fourteen years of service at Grandview, Mr. Judisch was called to the German work at Davenport. The date of his commission for the new field was July 1, 1874.

Brother Judisch was not given to ministerial gadding about. He began at Davenport in 1874, and continued until 1892. Year in and year out he stood at his post. He held aloft a flaming torch in a dark place. Brother Jacob Fath said of him: "He preached a thorough conversion and a godly life through a living faith in Jesus Christ."

About ten years before his death, he gave up his work on account of advancing age and physical infirmities, but he was always ready to preach as there were calls and opportunities for him to do so.

For many years Father Judisch was a conspicuous figure at our meetings of Association. He did not take much part in the discussions and business of the Association, but at the devotional meetings, he always had a word and a prayer. He always gave his testimony in English, but he always prayed in German. Some of us who had no knowledge of the German language learned the opening sentence of his prayers: "Wir danken Dir, lieber Vater."

For thirty-five years he had trouble with his stomach. This developed at last into cancer. He suffered much in his last days. Release and rest and the new life came to him May 5, 1900, his age being seventy-nine years, five months and twenty-four days. He left behind a wife, four children, twenty grandchildren, and two great-grandchildren to mourn his loss.

One of the many valuable contributions of Germany to Iowa was this good man, Frederick William Judisch.

Fifteenth sketch,

Marshall Tingley.

In the News-Letter for January of 1865, Julius A. Reed gives a little sketch of Mr. Tingley up to that year. He writes:

"Rev. Marshall Tingley was born at Newstead, Erie county, New York, March 18, 1834. He was the son of Reuben R. and Lunena (Ford) Tingley, who were natives of the same county. He was graduated at Oberlin Collge in 1854, and the Theological Department of the same Institution in 1857. He was licensed by the Cleveland Congregational Conference in 1857; was ordained at Wheatland, Michigan, September 1, 1858, by the Sounther Michigan Association, Rev. Asa Mchan prezching the sermon. He ministered to the Congregational church in Ransom, Michigan, two years an four months before coming to Iowa, to the church in Glenwood, one year, commencing May 1, 1860, and since May 1, 1861, to the church at Sioux City.

Mr. Tingley was Sioux City's first pastor, though, the church, when he arrived, had been in existence for three years. His first commission for Sioux City, as intimated by Mr. Reed, was dated May, 1, 1861. His first report from this field, dated July, 1863, is as follows:

"The past six weeks have been a season of not very powerful, but quite pleasant religious interest. The first week of the year was observed, according to the suggestions of the

Evangelical Alliance, as a week of prayer. It was a union meeting conducted by each of the three ministers here in rotation. The effect upon several persons was quite marked, and two or three connected with Presbyterian families professed conversion that week. The week following only one special meeting was held, but since that time, nearly every evening has been partly devoted to a religious meeting.

"In addition to these, there have been daily female prayer meeting. No meeting of the kind has ever been held here before, although three fourths of the members of the churches are ladies. The interest among this class of persons has been deeper and more extended than among any other. Daily prayer meetings for men have been held, and still continue. These have a small attendance, but have been interesting and profitable. The most complete union and harmony of feeling have prevailed between members of different churches."

"The cases of clear conversion are but few--perhaps eight or ten--but the members are young, have had but little religious experience, and that little has been almost forgotten amid the worldly excitement which has hitherto prevailed. What our churches have greatly and so long needed we have received. It has been truly a season of refreshing and awakened hope for the future. To God be the praise."

Mr. Tingley has been eight years out of the seminary before he was married. While pastor here at Sioux City, October 9, 1865, he was married to Cornelia Maria Williams, who was the daughter of a minister.

Mr. Tingley's pastorate at Sioux City covered a period of

nine years. Under his leadership the church came to self-support in 1868. Of this achievement, he reports (August, 1869) as follows:

"The Congregational Church and Society of Sioux City have decided to be self-sustaining in the future. This action was the result of the increase of the congregation consequent upon entering our new place of worship, which was dedicated on the 22d of November, 1868. Owing to its location, and to the start already gained, this is one of the most promising churches of western Iowa. I have now closed eight years of labor in this place, and have more than once in the days of our feebleness questioned the wisdom of organizing this church by the side of other different feeble organizations. But now, while the Congregational church holds a position second to that of no other, there is, with the rapid growth of our city, opening before each church a broad field, and a clear and certain future.

These were the only reports from this field during Mr. Tingley's pastorate of nine years. Why so important a field should have been reported so little in the Home Missionary, I cannot understand. Sioux City, as a town, was never overly modest, or adverse to advertisement.

Mr. Tingley closed his labors at Sioux City in May of 1869, and on the fifteenth of the month following, he began a pastorate of seven years at Blair, Nebraska.

From Blair he reports promptly. For the December issue of the Home Missionary of 1869, he writes:

"It is now about six months since the first sale of lots after Blair was laid out, and its condition and prospects are

as encouraging as could have been reasonably anticipated. About a hundred buildings of all descriptions have been erected and they continue to grow up steadily at an average of not less than two a week. There has been nothing like what might be called a rush; people have come in steadily and have generally remained. Most of them are of limited means, and come here because they can start with small capital. The cause of Christ was the last thing many thought to aid by their coming; still religious effort has not been altogether wanting.

"The Methodist brethren have some membership in the country about, and quite the larger proportion of the religious element of the town. They ave a half built church two miles away, which they have moved into town and fitted up; the only church building here."

"A Presbyterian minister has been visiting this point in connection with three others on the railroad. On his last visit, he organized their church, consisting of two members, a man and his wife, the man being ordained elder."

"The Baptists organized recently with three members besides the minister and his wife. They have a strong church for this country, with meeting house only two miles away, and will receive additions from that."

"The Episcopalians have, as they say, "occupied" the point, holding a bi-weekly week day service."

"Thus it will be seen that the ground is pretty well covered. Still I have shared but little in the common nervous anxiety for the ark, believing as I do that the church belongs

to God, and that he will care for it without undue shrewdness or strategy of mine."

"I have visited Tekoma, eighteen miles up the river, the seat of Burke county, and proposed to preach to them every Sabbath evening, having it understood that I should eventually organize a church. The desire that I should make no arrangements that would not leave me free to come there, but I am now inclined to make Fort Calhoun, the former seat of this county, the place of alternate appointment. A large congregation can be brought together there, and the prospects of eventually organizing a church are as good as anywhere. The distance is not more than eight or nine miles. A Congregational church was once organized at Calhoun, but not a member of it remains. It never had a minister, and so shared the fate of many other organizations in this region of country."

"I have settled down here with the feeling that there are years of work before me in this vicinity, and shall labor with patience and hope, although I sadly miss the church fellowship which I have hitherto enjoyed."

In October of 1871, Mr. Tingley writes again as follows:

"With no ordinary sense of gratitude, I receive the commission which assures me means to get through the year, when I trust we shall not be quite so dependent."

"This strip of Nebraska does not this year seem to attract the current of emmigration, now pouring into the South-plate region, and into the newer sections of the state northwest of us. Consequently, money being scarce, improvements in the way of building and otherwise are going on quite moderately. I believe, however, that this depression of temporal

interest will prove favorable to the higher interest of Christ's kingdom. I am now preaching at five different points at each of which a Sabbath school is sustained--the principal ones being in this place and Fort Calhoun. The field thus occupied is a large one and scattered over it are eager hearers of the Word. The prospect is that the church here will receive a good proportion of its membership from the surrounding country. Out of six that joined us at our last communion season, only one was from the town. We are hampered not a little in various ways, in this day of small things, but we shall work on hopefully. I can testify to a warmer interest on my part, in the people, and a stronger desire that the salvation of the Lord may appear among them."

This seems to be Mr. Tingley's last report. He continued at Blair until the spring of 1877. Then failing health compelled him to leave the field and the work of the ministry. He was going into a decline by reason of disease of the lungs which was fastened upon him. He died at Colorado Springs, February 13, 1879, aged forty-four years, ten months, and twenty-five days.

He died while yet a young man, hardly at his prime. He gave us ten years of his valuable life. He is the chief foundation stone of our great church at Sioux City. He, too, was one of the builders of a commonwealth.

Sixteenth sketch,

Origen Cummings.

After his death, Rev. John Todd, of Tabor, sent to the Iowa News-Letter for March of 1865, the following obituary:

"Origen Cummings was born at Thetford, Vermont, Aug. 12, 1812. His father being deacon in the Congregational church of that place, he was reared and lived until his majority, under the ministry of the celebrated Asa Burton, D. D., and his colleague, Charles White, D. D., late president of Wabash College.

"He was hopefully converted at the age of fourteen--emigrated with his father's family to Oberlin, Ohio, when twenty-one--removed his residence, and transferred his church relations to Amherst, the following year. He was married to Miss Hannah Townshend, and chosen deacon when twenty-five, and moved with his family to Tabor, Iowa, when forty, where he again served as deacon six years, until 1859, he was approved by the Council Bluffs Congregational Association as a candidate for the ministry, to which he was ordained at Exire, two years after. For more than a year, he ministered very acceptably to the church at Exire, and afterwards to the church at Civil Bend, until his death, which occurred by drowning while he was bathing in the Mishnebotna river, August 20, 1864."

"In consequence of pecuniary embarrassments, Brother Cummings never enjoyed the advantages of a liberal education--

and scarcely such as our common schools now afford, yet by means of able religious teachers, bible reading, and a retentive memory, he acquired good knowledge of religious doctrines.

"In him were admirably blended the traits of a reformer. He intuitively perceived and firmly held the truth of practical questions, and no opposition or contumely could deter him from openly and boldly advocating the truth, however, unpopular. When Dr. Kittredge, of Lyme, New Hampshire, delivered the first temperance lecture at Thetford, Origen, though but a lad, at once espoused the cause, and was among the first to sign the pledge which he ever after sacredly kept. His decision of character is seen in an incident connected with this subject. Col. Hubbard, a man of wealth, and prominent military and social standing, also signed the temperance pledge, but took the liberty on some occasions to take a glass with his friends. When Origen learned the fact, and that the society shrunk from calling him to an account, he, though but a stripling, went at once to the secretary and demanded that his name be erased, declaring that he was ashamed to belong to such a society."

"In subsequent years, when the subject of human rights agitated the nation, he most heartily embraced the cause of the oppressed, and in him the freeing fugitives never failed to find a helper and protector. More than once did he publicly confront the agents of benevolence societies who refused to speak out on the subject of slavery, and dispose their inconsistency."

"The most of his life was spent in agricultural and

mechanical pursuits, and he was ever known as a pillar in the church of Christ. He was one of those who, having used the office of deacon well, purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

"He excelled in social and conversational abilities. These coupled with a deep religious experience, enabled him to labor in personal efforts most successfully. Very few could probe, search, and expose the human heart without giving offense as he could."

"During his brief ministry of less than five years, three interesting revivals were promoted through his labors alone, besides others which he was largely instrumental in bringing about. His ardent piety, thorough earnestness and fervent prayers gave him power with God and man."

"A loving wife and six children (most of whom are grown) are left to mourn his sudden departure; yet they sorrow in hope--for no one who knew him could doubt that death was his gain."

To this may be added a few items from a communication from his son John, addressed to me under the date of August 21, 1906. He writes:

"Father moved with his family to Oberlin in 1833. He resided in Oberlin and at South Amherst, near Oberlin, until May of 1858, when he moved to Tabor, Iowa, a number of families coming with him. He took an active part in laying the foundations of the town, church, and school which grew into Tabor College. In August of 1857, he went to Oberlin to

engage William M. Brooks to come and begin the school which the early colonist had in mind to build. Mr. Cummings was a mason by trade; was fine in his personal appearance; and was prominent in all good enterprises of the day. He was a deacon of the church in South Amherst, and an intimate friend of Dr. John Morgan, professor on New Testament Literature in Oberlin Theological Seminary, whose name I have (John Morgan Cumings.)

"Father was deacon of the church here--in 1859 was ordained to the ministry; from August 1859 to October 1861, was pastor of the Home Missionary church at Wxira. He removed to his home in Tabor in 1861, and took charge of the work at Percival, in which place he served until his death. He left a wife and six children."

In thses sketches by Father Todd and the son John, the elder Cumming stands out clearly before us. His was a noble character, strong, uncompromising, unswerving in adherence to duty as he understood it; but slightly marred, perhaps, by intolerance and prejudice. He lived up to his light. He served the Lord and humanity up to the measure of his ability. He did much in the building of Tama, town and church and college. He gave to the state and to the world noble children to take up the work as he had left it.

Seventeenth sketch,

Gordon Hayes.

Here is another man with very scanty records, so far as the Quarterly and the Year Book are concerned.

Julius A. Reed has only this to say of him: "Rev. Gordon Hayes, well known in Connecticut as an efficient minister of the gospel for many years, labored as a Home Missionary at Brighton from June 17, 1860, till July 1, 1864, when on account of increasing infirmities he retired from the ministry, and resides with his son at Muscatine."

This was written in 1866. Fortunately, the deficiencies of our ecclesiastical records can be supplemented in part by information furnished me by a grandson, Daniel Hayes, Jr., of Rock Island, Illinois. In a letter written January 21, 1914, I get the information that Mr. Hayes was born in North Granby, Conn., April 25, 1798. He united with the church at Salmon Brook, in 1816. He graduated from Yale College in 1823, and from Andover Theological Seminary in 1827. July 30, 1828, he was ordained as a Congregational minister at Cambridge, New York.

In 1829, he removed to Washington, Connecticut, where he remained twenty-three years, a most faithful and successful pastor.

According to the Home Missionary, Mr. Hayes was commissioned for East Arlington, Vermont, in May of 1856. This commission was renewed in 1857, and 1858.

He then came to Iowa, and was commissioned for Brighton, June 17, 1860. This commission was renewed in 1861, 1862, 1863, and the record is that he left at the close of this commission which would be in June of 1864.

None of his reports from Brighton were published. There is, however, a communication from Mr. Hayes (see Home Missionary June 1859) from East Arlington Vermont, which gives a little glimpse of the man, as well as of parts of the New England of that day. He writes:

"During the time that I have been in East Arlington, which will be three years on the sixth of May, 1859, the congregation on the Sabbath has steadily increased. The average attendance during the present winter has been much larger than during the corresponding months of the previous year. Equally the attendance in summer. Our weekly meetings for prayer and conference have been attended better than we could have anticipated, though not characterized by conversions. We have but one member of the church of even moderate wealth, and our subscriptions are made up mostly by those who do not profess religion, and, to a considerable extent, by those who rarely, if ever, attend public worship. The sewing society has been very energetic. Last year they raised some seventy-five dollars for blinds for the church and other repairs. Next, with much misgiving, they started for a church bell; and they have now one hundred and twenty-five dollars in cash, and some articles yet unsold. Another year of equal success will accomplish their object. This is the bristtest

spot in the community. Some six weeks since a temperance society was formed, embracing both the Congregational and Episcopal societies. It has already over two hundred names, embracing a number of young men whose habits had already rendered them subjects of deep solicitude. We anticipate much good from this movement.

"But there is a dark as well as a bright side to the state of things here. The influence of Hosea Ballou, and others of even a worse type, has left its impress, not only upon the past, but the present generation in this region of the country. Not half of the male heads of families in the community ever attend church on the Sabbath; and only a small fraction of them attend regularly. Hence, religion struggles with a strong, though silent opposing influence; and its success is rendered the more doubtful by want of unity in its supporters. Our congregation is composed of a diversity of sects. Accordingly, there is but a feeble centralizing influence. The truth wants that impressive power which it derives from a prevalent unity of faith. But while this is necessarily so, this congregation deserves much credit for that activity, cooperation in public worship in the Sabbath school, in society, prayer meeting, and subscriptions for sustaining the gospel without regard to sect."

At the close of this pastorate in 1865, as we have seen from Mr. Reed's narrative, he retired to live with his son in Muscatine. Two of his children were at that time residing in Muscatine. He died at the home of a son, Daniel Hayes, March 26, 1874, being at the time of his death seventy-six years of

age. By this record it appears that he was sixty-two years of age, when he began at Brighton in 1860. He belongs to New England, but he gave us four years of service, and his grave is within our borders.

In the communication from Mr. Daniel Hayes, Jr., there is enclosed an appreciation of Rev. Jordan Hayes from President Porter of Yale College, who was at one time intimately associated with him. President Porter says: "The Rev. Jordan Hayes was my next neighbor during my pastorate at New Milford, Conn., a period of nearly six years. He was thoroughly upright, openhearted, cheerful, and earnestly christian; and at the same time, singularly outspoken and fearless in the expression and defence of his opinions. I owe his memory a large debt of gratitude for the sweet integrity, the transparent goodness, the sterling good sense, and the large-hearted christian charity of which I had such an intimate knowledge at the beginning of my own life in the christian ministry.

Eighteenth sketch,

Increase S. Davis.

According to Julius A. Reed, as he writes in the Iowa News-Letter for July 1864, Rev. Increase S. Davis was born in Brookline, Massachusetts, May 6, 1797. "He was the son of Ebenezer D. and Lucy (Aspinwall) Davis, both of Brookline. At the age of fourteen, he was apprenticed to be a wheelwright. At sixteen, he was hopefully converted, and commenced studying at Phillips Academy, Andover, with a view to the ministry, but his health failing, he relinquished his studies and labored on his farm in Newton, Massachusetts, seven years. Under the influence of a revival, he commenced the study of theology with his pastor, Rev. Jonathan Moner, D. D. He was licensed in November of 1827, by the Orange Association, New Hampshire, and was ordained in Dorchester, N. H., October 9, 1828. Rev. James Babbs preached the sermon. He labored three years with the church in Dorchester, and twenty-five years with the church at Wentworth, both of which churches he assisted in organizing. He preached one-half of the time at Wentworth, and the other half at Oxford and Piermont, N. H., and Peacham, Vermont. He commenced his labors at Nevinville, Iowa July 1, 1860, and since July 12, 1862, has added Fontanelle to his field. From choice he walks to his appointments, some of which are twelve miles distant; and in this way he travels about thirteen hundred miles a year. He married May 14, 1818, Nancy Cook, daughter of Jonathan and Temperance (Whitney) Cook, both born

in Newton, Massachusetts."

Some of the incidents and experiences of this service are related in his reports. The first, published January 1862, is as follows:

"The war excitement has had an influence on the minds of all the people. We are but forty miles from Missouri; and occasionally armed Southerners are in our place. Yet nothing has prevented the regular attendance of the people at the sanctuary, except occasional stormy weather."

"For the first time since I have been in Iowa, I was prevented last Sabbath from meeting with my people. As I was visiting among my people, I was met by a ferocious, enraged cow. She knocked me down as if a thunderbolt had struck me, and stamped on me with all her force. My flesh and bones were much bruised; so that it required two or three persons to put me into my chair or bed, and take me out. But I am now improving so that I expect to be able to meet my people next Sabbath. I feel that I have much to be grateful for that my life is preserved, and no bones are broken. I have had excruciating pain, but my general health is good, and my pain is constantly diminishing. I hope my spared life will be devoted more entirely to the service of my Divine Master. I received my injuries on Saturday. On Sunday, the sanctuary was filled; and so anxious was I to be there with them, that I requested to be carried into the meeting. So four men took me, in a chair, and I preached twice, sitting in my chair. We had a solemn meeting."

In his second report (published June 1862) the missionary

has still occasion to speak of the war. He writes:

"Nearly every young man in this township has joined the army, yet our house of worship has been well filled every Sabbath when the weather was suitable, even when in consequence of my injuries I was not able to be with them. Others have joined the colony from New England, fully equal in number to those who have joined the army. I have entirely recovered from my injuries."

"I have received your draft, and I thank you sincerely. If Christians at the East could know the joy and gladness and benefit caused by the reception of a missionary draft, I think there would be little embarrassment in regard to funds. But christians at the East cannot fully understand the condition of the missionary in a new settlement in this region. It must be experienced to be known; especially at this time. My people pay me no money, neither can they. I know not of one dollar's worth of anything haveing been sold for cash in this place this season. Then we can exchange nothing for store goods. I assure you, a little money from the Society is as water to a thirsty soul. I have never suffered as some of my brethren do. I never have debts to pay. I never under any circumstance spend my money before I receive it."

"My health is now so good that I walk in the discharge of my labors more than one hundred miles per month, on an average through the year. I am happy in my labors, and contented with my circumstances. Oh, that I may be made a

blessing to the souls of this people!"

There is still another report from this field, and it comes in the same year with the others, 1862 (December.) Still Mr. Davis has to speak of the war. He writes:

"The war makes sad work with the colony. Our young men have gone into the army; others have gone because they cannot sell enough of their produce to pay their taxes and clothe their families. As for tea, coffee and sugar, scarcely any use them. And if this state of things continues for two years longer, probably every family will be obliged to remove to places nearer market. Missouri was our market. That is now cut off, and we are obliged to keep a home guard, to prevent our stock from being driven off and our houses burned. But I can trust in the Lord God of hosts."

"Last Sabbath I attended the funeral of our brother Mather, of Fontanelle. He was sick several months and suffered very severely. He bore his suffering with great patience, and died with joyful hope of a glorious resurrection. It was his request that his gratitude should be expressed to the A. M. S. for the aid he had received from its fund."

So far as I can discover, this is Mr. Davis' last report.

A notice of his death is recorded in the January Newsletter, for 1865. The paragraph is as follows:

"A few hours before his death, he took dinner with his people, apparently in usual health. After eating he went out and began to saw wood, but soon came in saying that he felt unwell, and expired of the disease of the heart, almost immediately. He had two parishes twelve miles apart to which

he ministered alternate Sabbaths, and he was every where beloved and respected by all. A correspondent writes us that he was a brother of a former mayor of Boston, and was at one time settled in the ministry in this vicinity." (This is taken from the Boston Congregationalist.)

Mr. Davis died at Nevinville, December 24, 1864.

He died a little short of seventy years of age. Mr. Davis' record is in New England. He gave us only the remnant of his days. But he gave us four years of most faithful and excellent service. We gladly give him a little place among the honored home missionaries in Iowa.

Nineteenth sketch,

Asa T. Loring,

Asa Tewsbury Loring was born in Hebron, Maine, May 16, 1813. He graduated from Bangor Seminary in 1841. He was ordained at Phippsburg, Maine, February 10, 1842, and was pastor in Phippsburg up to 1848. From 1848 to 1852, he was located at Skowhegan. From 1852 to 1859, he was at Norway; from 1859 to 1860, at Yarmouth.

In September of 1860, he was commissioned for Manchester and Nottingham (the Marlville of to-day). This pastorate covered a period of six years.

His reports from Manchester were numerous, and all of them were interesting. The first (July 1862) is as follows:

"When I commenced my labors in Nottingham, I found but three resident members of the church. Of these, one soon left for the seat of war; religion was low in the place, and a few who loved the cause were very much discouraged. There were two or three Congregational brethren resident there, but not members of the church. These, with the single brother now left, cooperating with a few Methodist brethren, sustained a weekly prayer-meeting, which, in the fall and former part of the winter, increased in interest and in numbers, till two and even more evenings in the week were devoted to prayer.

"My Sabbath day meetings, too, increased in interest, also my Sabbath evening lectures, until several inquirers

were found in the village and a few who were indulging in hope. One Sabbath evening, especially, about this time, presented a spectacle to me of unusual interest. It was a very cold, stormy evening, with the snow very deep, so that it was thought impracticable to meet in the hall where we usually worshipped, this being a little remote from the population of the place. The landlord of the hotel, being a member of a Congregational church, who had but recently removed to the place, kindly invited me to preach in his dining room, which I did with gladness, and, to my inexpressible pleasure, to a crowded and deeply interested audience. All classes came in, even many who had not heard a sermon, probably, for many months. Seldom have I enjoyed such a season or witnessed more marked evidences of the divine presence.

"The following week a Quarterly Meeting of the Methodists was held in the place, and the interest was such that they deemed it advisable to hold a series of meetings. In these I joined with the minister in charge, (He being the same who alternates with me at Manchester), and very pleasantly we labored together with some additional ministerial aid for two successive weeks. Each evening the hall was crowded to its utmost capacity, many coming from miles around. It was the first season of revival ever witnessed in the place; and the change produced in this youthful village is truly remarkable and is both noticed and confessed by those who have not shared in the work. As a result of this work, both the Methodist and Congregational churches will receive, from so small a community, quite large additions. Twelve now stand

propounded for admission to our church, and this number will probably be nearly doubled before the communion season on which they are to make a public profession. This has been a blessed season, and richly compensates for all the trials, deprivations, embarrassments, self-denials, nightly watchings with sick children, and all the other numerous and heavy sorrows I have been called to endure since I entered this Home Missionary field. May the good Lord of the vineyard grant me many such harvest seasons before he shall take me from my sphere of labor in his service."

In November of the same year (1862), there is another report in which the missionary says:

"I need not say that the present condition of our country, including the recent outbreak of Indians on our borders, not only engrosses the intensest anxiety of the people, but has no little effect upon the pecuniary ability of our Western churches. These things are deeply affecting our religious interests. Our young and middle-aged men are nearly all enlisting for the war. But, with all these distracting influences, our little church at Marlville continued to be blest. The work of revival reported in my last continued to go forward. Six were added to our church at our last communion. Truly the Lord has dealt bountifully with this little church! The members are efficient and wakeful, doing honor to the cause of the master. The influence of the church on the community is very great. Our Sabbath congregations and our Sabbath schools at both Marlville and Manchester are largely attended."

"In the midst of the great discouragements of our feeble churches, we do hope that your Society will be sustained, so as to continue to aid us. For if you fail, we shall be indeed in a sad condition. Your dependent churches will be unsupplied, and your missionaries will be compelled to seek some other employment for a livelihood." (It seems to me it is entirely unnecessary for a missionary to write in this fashion to the Home Missionary Society. The Society exists for the very purpose of aiding and continuing to aid needy churches.)

Quite early in the history of almost every new missionary enterprise the missionary begins to write of an attempt to build a house of worship. Mr. Loring had come to this point as he wrote in October of 1864: "I am happy to state, that after nearly a year's hard labor, attended with great anxiety and often with fear lest we should fail, we have nearly completed a neat and commodious house of worship in this village--thirty-four by fifty feet with tower and belfry. The carpenters are now at work on the interior, and, with the aid of the Congregational Union, which has promised us three hundred dollars, we think we have sufficient funds secured to complete the work. This aid from abroad, besides helping to meet our actual expenses, has been an important help as an incentive to liberality to many in the community.

"This will be the first and only church edifice of our denomination in Delaware county. Indeed, there is no other of any kind, except one originally built by the Methodists,

in Delhi, but last year sold to the Catholics for debt. This fact will give you some idea of the moral destitution of this region, and of the consequent importance of our enterprise in this place. I am happy to assure you, that this effort of building a house unto the Lord is already developing its blessed effects on the community, and especially upon its social character and tone. It is not only stimulating and encouraging the church, but consolidating and combining the materials that before were floating and scattered. Families are more ready to identify themselves with our Society now that they have an interest in the house we are building.

"Each passing year, with its happy and painful experiences in missionary labor, finds the roots of my hearts affections striking down still deeper in this field of my missionary toil, enabling me to say, as I could not three years ago, 'I dwell among mine own people,' And I am constrained to say, although it is contrary to my preconceived notions of our churches in the West, that my observation teaches me that they are not so fickle and restless about their minister, as a general thing, as our Eastern churches. They will not turn off their minister on such flimsy grounds, and with such miserable pretents as they often do in New England; but, if they like him passably well, they cleave to him and are loathe to let him go. I believe that this characteristic is a growing one, and may be viewed as one of the encouragements of the missionary year."

"I had hoped to be able, in this report, to announce to you the completion and occupancy of our new church. But

the rains and winds of early spring, put the workmen back in their labors on the tower, and the difficulty of obtaining seasoned lumber for the interior has caused some delay. We are now, however, on the eve of completing the work; and, by the blessing of the Great Master Builder, we hope, within a few weeks, to dedicate this, to us, beautiful edifice to God. This has been a great undertaking for us, and the cost considerably more than we anticipated at the beginning. But the people have met the exigency nobly, and with the aid of the Congregational Union; we shall have it clear of debt when completed. It will cost us a quarter more, at least, than we anticipated when we commenced. This comes, not from any change in our plans, but in the rise of material and labor.

"Our sad disappointment in losing the barrel containing the communion service, sent us by the ladies of New Haven, has been turned into joy by receiving another service just like it, sent by their order from the same factory. May the Lord reward them for all their labor and love and their benevolent contributions to the feeble churches of the West."

Only a month later, another report appears and of course it is about the dedication. The missionary writes:

"The last quarter of my fourth missionary year in this field, terminated yesterday in a most happy event, and one long to be remembered. This was nothing less than the dedication of our new and commodious house of worship. It would be utterly impossible for me to describe the unbounded joy of our little Zion, and the evident gratification of all the

lovers of good society in this place at this happy termination of our unwearied efforts, put forth for the last eighteen months for this great object. The house is built in the most economical, commodious, and at the same time comely, not to say attractive style. It has a tower, bellry, spire, and accommodations for over three hundred persons. It has cost in cash about three thousand dollars; all of which has been raised in this place, with the exception of three hundred dollars generously given us by the Congregational Union. But this blessed enterprise has not been consummated without the bearing of heavy burdens by the members of this little church.

In the dedicatory services of yesterday, Rev. Mr. Merrill of Anamosa preached a very interesting and appropriate sermon to a crowded house; and Rev. Leu De Bourck, of Dyersville, offered the dedicatory prayer. Eight ministering brethren were present. Rev. Mr. Fifield, of Cedar Falls (formerly the minister of this people) preached to a full house in the evening. Our choir, which is excellent, and whom I have met statedly once a week, for rehearsal, during the last four years, aided much in the impressiveness and pleasure of the occasion. You will not wonder that in dedicating this house to God many tears of joy, and, I trust, of gratitude, were shed."

"I must not fail to make grateful mention of another very pleasant incident connected with the opening of this house of worship, namely, a communion service, the gift of a benevolent lady of the sewing circle in the Central church, New Haven."

"This plate came in near connection with a barrel of valuable clothing for the minister's family--this, too, in addition to a valuable barrell sent last fall by them, for the comfort of my family. Were it not for these occasional donations of clothing, from our thoughtful friends in the East, it would be impossible for us to feed and clothe and shelter ourselves and family with the salary received, at this time of fabulous prices for every article of apparel and of living."

"Our people are thoroughly patriotic; and the depletion of our Congregation by the many calls of our government upon our young men, for the army, renders this class of our assemblies exceedingly small. Many funeral sermons have I been called to preach, of those sons of promise, who have laid their lives for their country. I cannot now, nor need I, make mention of individual cases; for all of them are enshrined in the hearts of a loyal and grateful people. But this war excitement, the draft, the high prices of everything, our political perils, together with the meeting house building, has evidently diverted an undue amount of the solicitude of the church from perils connected with our spiritual interests. But we hope for better days, when we become fairly settled in our house of worship."

"Our people have done much this season for the "Sanitary Commission"; and when the unusual and oft repeated calls on their liberality are taken into account, I hope you will not think it strange that our annual contribution to your Society is no larger. The people are learning to do nobly; and when

the pressure of the present season is over, I trust that they will do more to swell the funds of your society."

Mr. Loring and his Manchester people have their share of the burdens and sorrows of the Civil War. In April of 1865, Mr. Loring writes:

"Nearly one week has past since the expiration of my first quarter of the current missionary year. This delay in my quarterly report has been caused by the absence of a week from home on a sad errand. To gratify an afflicted family who needed the services of some trusty friend, I recently went to Cairo, Ill., to bring home, alive, if possible, a young soldier, then lying sick at the Post Hospital in that place. My expenses being borne and thinking that much might be learned on such a mission, that might be usefull to me as well as to be a great kindnes to anxious friends, I decided to make the tour.

"The poor boy was alive when I arrived at the Hospital, and was much cheered by seeing me, and the hope which my coming awakened of again seeing his home and friends. I greatly feared, however, that his hopes would not be realized, and a few days confirmed my fears, when, in the early morning, I found his cot and the next one to his, vacated. Both of the occupants, from whom I had parted the night before, and whom I expected to see alive in the morning, had, soon after midnight, been called home, and their mortal remains borne to another room in the hospital. The mournful duty was thus forced upon me to prepare and take with me all that remained of the dear boy I had come

for, to his afflicted family--a mission I feign would have been spared, had our Heavenly Father so willed it."

"The chaplain of the hospital and myself held a solemn service on the occasion, in which the convalescent soldiers participated with deep and tender interest. It was only the day before that we held a similar service over the remains of a young man of much promise from Vermont, educated in a college of that state, and son of Honorable Mr. Merrill, a member of Congress. He died, we think, a true christian."

"Another communication quickly follows (June 1865) and the theme is the same, only that the sacrifice of the war demand a victim from the home of the missionary. Mr. Loring writes:

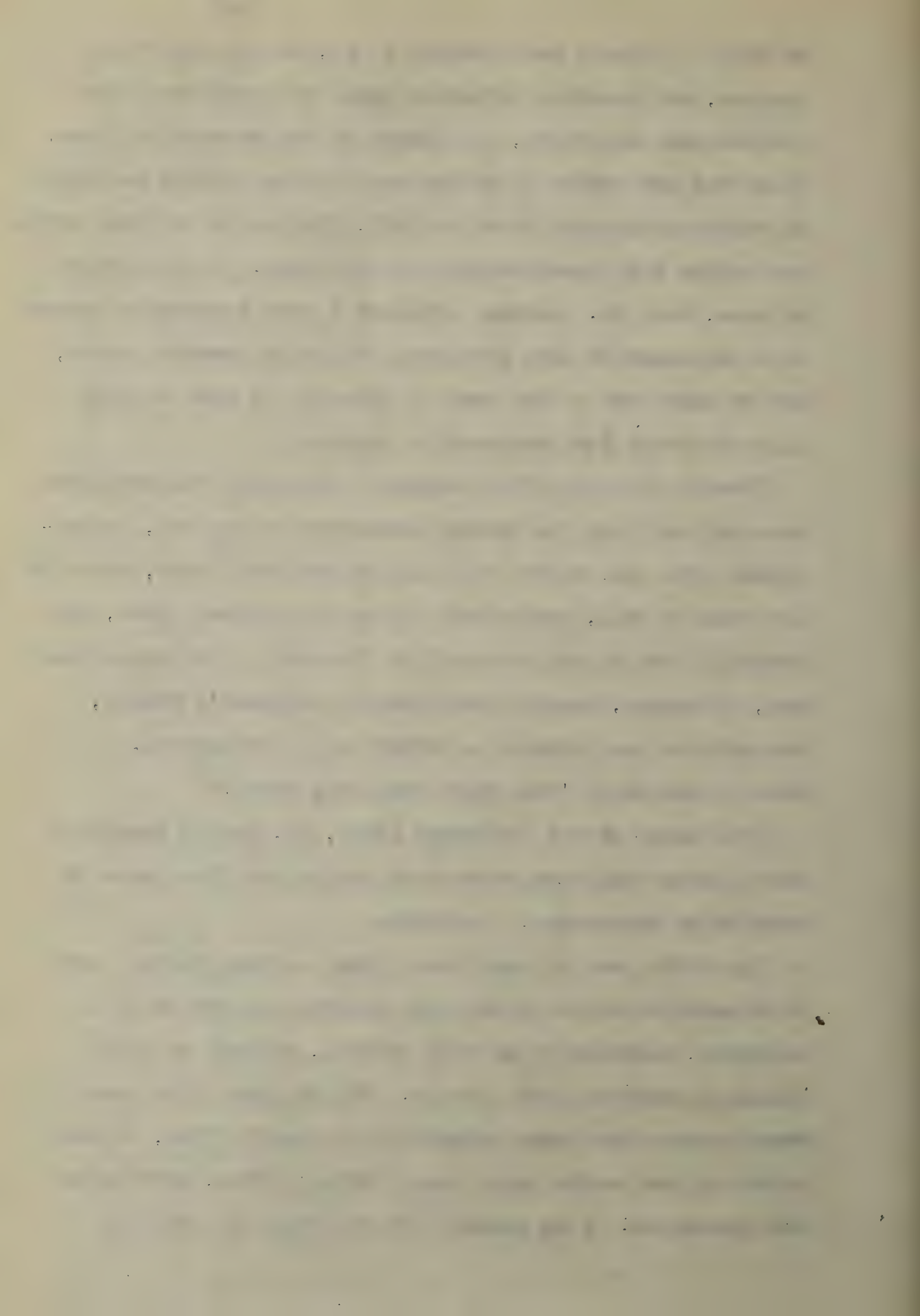
"In making up my missionary report for the quarter, I have to mention first of all, a heavy bereavement that has fallen on my own heart and household, since the quarter commenced. Our oldest son, not quite eighteen years of age, is numbered among the many noble youths of our land who have fallen in defense of our cherished institutions, our homes and our liberties. He enlisted with other young men from this place, only last September, having a burning desire to do something for his country. Reluctantly at his request, we gave him to the cause so worthy of the sacrifice, committing him to the care of heaven, with many fears, yet with eager hopes that he might return to us in safety. But Providence ordered it otherwise, and he now sleeps in death. He fell nobly in charging the batteries of the enemy on the second day of the great battle before Nashville, and was buried by his comrades on the spot where

he fell. The news was dreadful to us, as you may easily imagine, and parental affection could not rest until his remains were recovered, and buried in our cemetery at home. I had the sad office (a sadder one a father seldom performs) of visiting the spot where he fell, finding his soldier grave, and taking him therefrom with my own hands. On our arrival at home, Rev. Mr. Guernsey preached a very impressive sermon to a congregation that more than filled our meeting house, and we layed one of the best of boys in his last resting place to await the resurrection morning."

"Nor is this all of our sorrow. Yesterday the unwelcome news arrived that the dearest companion of our boy, who enlisted with him, shared with him in camp and field, was with him when he fell, and buried him in his soldier grave, has recently died in the hospital at Vicksburg. Our sympathies are, of course, deeply moved for our neighbor's family, who with us are drinking a bitter cup of affliction. I think I can truly 'weep with them that weep'."

In a later report (February 1866), Mr. Loring speaks of the changes that have come about during his five years of service at Manchester. He writes:

"My fifth year of missionary labor expires to-day; and I am constrained to review this interesting period of my ministry, although it is with painful, as well as with pleasant emotions that I do so. Within these five years what changes have been wrought in our land! What, in the midst of the people among whom I dwell! What, even in my own household! I am amazed that so much of thrilling



history--history over which posterity will both weep and rejoice--has been crowded into this brief period of my work in Manchester."

"And yet it is so. Providence has so ordered it that I should live and labor, suffer and rejoice at such a time as this. During this period the gates of Janus have been opened upon us, and after years of carnage and untold suffering--national, family, and individual, have been closed again. During this period, the iniquitous system of oppression, whose extirpation had baffled the wisdom of the wisest, has been destroyed, and slavery has now, with perhaps some slight exceptions, no legalized existence in the land. Then, an assassinated president, a nation thrilled with horror, hundreds of thousands of new-made graves, widows and orphans desolate, homes forsaken, soldiers returning maimed and broken down, and heartbroken parents weeping for their children, and will not be comforted because they are not! "

"And this, in miniature, is the experience of my own people, my own family, and my own heart. Within these years almost a new congregation greets me on the Sabbath. New faces, new neighbors, new dwelling, new stores and shops, new churches now rise up before me. Where are the young men and boys who witnessed my entering among this people, and heard my first utterances of the gospel message here? Alas! they are no more. Their country has enshrined them. It seems, indeed, as if a whole generation had passed away in these few years, and a new one had sprung

upon the stage. How much work needs to be done in this now disjointed country! How much in each individual community! The West and South! How few Eastern people realize the present significance of these two little words? What a tide of worldliness, pleasure-loving, iniquity in all its forms, is setting in upon us. And what is to be more deplored, the churches, especially the male members are hard to be aroused from their worldly engrossments to a sense of their amazing responsibilities at this vital hour."

This was Mr. Loring's last report from Manchester. July 15, 1866, he was called to Osage. It will be noted that Mr. Loring was a good reporter. He got his name, seemingly, in the Home Missionary as often as he wanted. From Osage he begins to report just as he had done from Manchester. His report for January 1867 is as follows:

"To-day closes my first quarter of missionary labor in this field, and I am happy to say that it has been a season of peculiar interest to me, and I trust, one of considerable spiritual profit to the people. Usually it is more pleasant to reap the harvest than to sow the seed; and when 'he that soweth and he that reapeth can rejoice together,' then it is that we have a peculiar joy. To a certain extent, this has been my privilege for the last three months."

"When I came upon the ground, there was quite an awakened interest in religious matters, although previous to this awakening for several years declension had prevailed, and my predecessor had encountered many discouragements. Indeed, I am told that, so low and distributed was the church,

it was at one time almost deemed necessary, by some of the members, to surrender the enterprise to another denomination. The times had been hard, the members scattered and the meetings thin. But God saw fit, during the winter and spring, to visit the place with a gentle rain of his grace; considerable immigration of good families set in; and the revival developed considerable material, in the town and vicinity desirable to be wrought in the temple of the Lord."

"Visiting from house to house, I found many either with church letters in their pockets, or else never having taken them."

"Saturday and Sunday, three weeks ago, were days long to be remembered by the public of this place. In the preparatory meeting, and in the public reception of members, there was a deep and thrilling interest. On the latter occasion, though the day was rainy, our church was literally filled, and all seemed to be overwhelmed with the impressiveness of the scene. Twenty-five, nearly all heads of families, were received on this occasion to our little church, which then contained but about twenty resident members. There are still others who ought to make a public confession. Were it necessary here to repeat an oft told tale, I might fill my sheet and weary your patience with a rehearsal of the numbers I have found in this region who, coming from churches farther east, have been living for years without availing themselves of church privileges, and neglecting the essential christian duties. The reasons often given for these neglects would be sometimes quite amusing were

not the effects of such delinquencies so saddening."

We now come to Mr. Loring's last report. We find it in the Home Missionary for October, 1867. The report is, in part, as follows:

"The last quarter of my first year in this field expires to-day; and in reviewing the entire year, I can perceive that some good has been accomplished--at least considerable numerical strength has been added to this church, and the hearts of the original flock proportionately encouraged. Since I came here, thirty-three members have been added to the church. Two-thirds of this number have come in by letter on a quickened faith, from a long standing position outside of any church.

"But you must not reckon our pecuniary strength by the number who attend worship. Very many of them are poor, and none of them are wealthy, only by comparison with the poor. Added to this, the times are hard here, provisions have, for the last six months been very scarce, and the prices exceedingly high, while money is tighter than it has been for the last six or seven years.

"The new church bell of which I wrote you in my last, as promised by Mr. C. Sage, of Ware, Mass., has arrived and has been raised to the belfry of our church, where it is doing good service in calling the citizens of this region to the house of prayer. It is a very fine-toned bell, weighing eight hundred and nine pounds, and is a present worthy of the benevolent donor whose contributions to Western missions have not been few or small. I should add perhaps, that our town, Osage, was named for him, his name

being Orrin Sage."

This pastorate came to an abrupt ending December 15, 1867. This was the last of his pastoral work. He went into the insurance business. He died in Omaha, Nebraska, April 15, 1880. His reports show that he was an energetic and brainy man. He had a vast amount of physical vitality. The people at Osage report that he was a fine preacher. More than once at Osage, it was intimated to me that I was not his equal in the pulpit, as indeed I know I was not. He went out of life under a shadow. Let us believe that the shadows were lifted and the mists were cleared away when the glory of the eternal world, in the unbounded love of God burst upon his sight.

Twentieth sketch,

George Whitfield Hathaway.

George Whitfield Hathaway, son of Washington and Deborah (Winslow) Hathaway, was born in Freetown, Mass., December 11, 1807. He graduated from William College in 1827, and from Andover in 1830.

For a time in 1832, he supplied at Canton, Mass., and at West Bridgewater in 1832-3. He was ordained at Bloomfield, Maine, March 20, 1833, his pastorate there extending up to 1860, a period of twenty-seven years.

In 1860, he came out to Iowa. He was thought to be just the man for Grinnell. The Annals of the Grinnell church records the following:

'Rev. George Whitfield Hathaway was invited to become our settled pastor in 1860. He left a pastorate of twenty-seven years and could never get his heart out of Maine. He was a reserved gentleman, mostly beloved by those who knew him most intimately, but unable to escape from his study long enough to come into close touch with the pioneer individualism of Iowa's beginnings. He returned to Maine in 1861, after less than a year in Grinnell, and served that state as pastor, as county superintendent, and seven years a state legislator, a noble and a useful man."

Returning to the East, in 1861-2 he supplied at Bangor, Maine. From 1863 to 1865, he was a chaplain of the Nineteenth Maine regiment.

In 1865-7, he was in retirement at Bloomfield. Of course

he would retire to Bloomfield where he had a pastorate of twenty-seven years. But California was recommended to him as a place for old men to be "let down easy." His first residence in California was at Compton, but his last was at Los Angeles, where he died of senile atrophy, July 1, 1891, aged eighty-three years, six months and twenty days.

His first wife, Mary Susannah Locke, of Bloomfield, Me. to whom he was married March 20, 1855, died March 14, 1849. He was married to her sister Anne Lucretia Locke, November 20, 1876.

Mr. Hathaway's Iowa record is covered by one year at Grinnell. He does not belong to the West; he belongs to New England, and preeminently to Maine.

Twenty-first sketch,

James B. Gilbert.

James Borden Gilbert, son of Deacon Simeon and Margaret (Ingersoll) Gilbert, was born at Pittsford, Vermont, August 12, 1826.

He studied at the Kimball Union Academy and graduated from the Vermont University in 1853.

After graduating from college he taught for some years in the University of Louisiana. He then studied theology at Auburn Seminary, graduating in 1859. He was ordained in Dubuque, October 20, 1860.

His first field of labor in which he began as a home missionary in November of 1860, was at Lucas Grove. The commission was renewed in 1861 and 1862. From this field, in October of 1861, he reports:

"Just when this report should have been written and mailed, I was setting off for the meeting of our state general association, held on the fifth of June at Waterloo. This being the first meeting of the kind I have attended in the West, it had special interest. My impressions may not agree with those of persons cooler and of more experience; still it is safe to say the patrons of the A. M. M. S. would never desire better evidence of the good results of their efforts, than was given in the doings of this body. "

"To meet men gathered from all parts of our mighty Commonwealth, coming hundreds of miles in some cases, and spend-

ing cheerfully the savings of months, from a meagre salary, is proof of a missionary zeal stronger than words could express. To hear veterans in service recount the story of their labors, with not a syllable of regret or complaints, but rather with joy over the past and courage for the future, even though it should lead over the same rough ways, was inspiring to those of us who begin the labors of the field.

"But the devotional exercises of the meeting told of what temper these servants of God were made. To mingle our prayers and songs with theirs, led us up into the higher places of Christian experience, to drink the waters from fountain sources, to enter into that within the veil. Such a childlike trust in our Heavenly Father, such a meek following of His voice, though the way was unseen, but to shame our weaker faith, and added lustre to that of these men of God."

"Again, to hear the sentiments of Christian patriotism which glowed in every bosom of that assembly, told that the A. M. S. had done good work in preparing Iowa to act well her part in this day of trial. In looking for the conservative influences which have saved the great Northwest to the government, in this hour of its necessities, none are found greater than those which the home missionaries have exerted, in their labors and travels over these boundless prairies. Every school house sermon, for these many years, has been a lesson preparatory to the struggle of to-day. Every town, village, or country church edifice that has been raised has become a fortress for our free institutions. Here has the constitution been sure of brave defenders. Its principles are certain to grow and strength-

en with the communities which spring around these sanctuaries. If the A. M. M. S. had dated its origin thirty years later than it did, the government could hardly have reckoned, as it now may, on the loyalty of its right hand power, the Mississippi valley. The value of that society, politically, can scarcely be overrated. To it our nation will owe a large tribute of gratitude for civil as well as religious blessings."

"Such are some of the reflections which crowd upon the mind of one who must serve his country as a home missionary during times so full of momentous issues for our land and the world. The church, not less than the government, is interested in the events of the war. Both, we may hope, have a higher, a better, and a longer work to do for the American people, when peace returns, and God is ready for new plans of good."

In December of 1862, Mr. Gilbert was commissioned for Lansing, and served in this field also, for three years. A report from Lansing, published in May of 1865, is as follows:

"Two most reliable and efficient sisters of this church have died during the past year. One was Mrs. Shaw, whom one of our number met at Decorah last fall and came in company with her to Lansing,--Mrs. Shaw was a rare example of a working christian lady. Always having a large family, she yet visited the poor and the sick, and attended meetings for religious and benevolent purposes, more, perhaps, than any other one. Though having the means of display in fashionable life, she never used them for such purposes. To spend a

Sabbath under her roof was coming into true, Puritan, household life. The church was ever near and dear to her heart, and she was planning continually concerning its welfare. Few have left so worthy example. Any mistakes and follies of such christians are forgotten in the sweeter memories of their holy lives. Pious women made a large proportion of the apostolic churches, and in our Western churches, they are far the larger part. They can never be estimated too highly--laboring, as they do, at the beginning of society, in the homes which feed the springs of social and public life.

"This town is largely German. Our hope for this part of our population rest mainly with the children. The divine plan with the Israelites in the wilderness, is a necessity for all like classes. The Sabbath school of our church has just held a festival, very largely attended by the people in town; and forty-four dollars and fifty cents were thus raised for books and papers needed in the school."

"Some two hundred children are now in the Methodist and Congregational Sabbath schools, nearly one hundred each on the average.

"If it were possible to give this country another missionary located in a central part, he could be very useful in gathering up churches, or what grow into them in time. I would do some of the kind if I could, but it will hardly be possible. There is an alarming destitution throughout the country. The foreign element is decidedly predominant."

His next field was Maquoketa, where he began under commission of the Home Missionary Society, December 10, 1833.

In this field also, he had a pastorate of three years.

There is an anonymous report published in the June issue of the Home Missionary for 1867 from a missionary in Jackson county. I am pretty certain that this rather harsh and uncharitable arraignment of the people of Maquoketa comes from his pen. The communication is as follows:

"The sad truth in plain English is, that this community had, in its formative days, scarcely any piety or religious influence. The first missionary ever sent here by the A. M. M. S. gave impulse to a movement that built and sustained an academy which if it could have had that impulse longer, had made the place strong in all good strength. This impulse erected our church building, and in fact has been the real spring of all religious work ever done here. Some ten years ago, or more, this community ran wild after a railroad speculation; it became the Moloch of their folly. High and low bowed down to it. Fathers and sons past through the fire in honor of it. Thus things went until money and reputation were all spent, the only thing which can interest the public mind now, to any extent, is the lingering hope for the return of this railway idolatry. On this cherished expectation, the place feeds its starving days. Cursed of God, we are poor, poor, poor in all things. If the place had had christian men and christian business enterprise, it would have had the railroad years ago. But the folly of godlessness worked its proper results. Heaven may spare the place, but it has groaned and will continue to groan, under its weight of early and later irreligion."

In 1869 and 1870, Mr. Gilbert was located at Mason City.

In 1870-2, he was at Toledo. From 1872 to 1876, he was at Buckingham (Trear); and from 1876 to 1880, at Rockford.

In 1880, he moved over into Nebraska, serving at Montan-
elle two years, 1880 to 1882; at Springfield four years
(1882-86); at Exeter five years (1886-91); and Ravenna one
year (1891-2).

This was the end of his public ministry. He lived on for
a while longer at Ravenna, then moved to Kansas City, Miss-
ouri, and died March 31, 1894, aged sixty-seven years, seven
months, and nineteen days.

His wife, to whom he was married November 13, 1852, was
a Miss Harriet Brannon Eaton, of Framingham, Mass. She was
a sister of Dr. Samuel Eaton, who for forty years was pastor
of the church at Lancaster, Wisconsin. One of her nephews
is Dr. Edward Eaton, president of Beloit College.

To these records of Mr. Gilbert's quarterly reports and
of his movements from field to field, little can be added.
Mr. Gilbert was well-born. He had the richest of New England
blood in his veins; and for his heritage the finest New Eng-
land influences and traditions. His brother Simon Gilbert
was for many years editor of the Advance, and is still doing
literary work in Chicago. Though Mr. Gilbert was so well
qualified in some respects for his work, there were others
in which he suffered serious handicap. He had an exceedingly
nervous temperament, and he was sensitive in the extreme.
Nearly always as he spoke, there was a twitching about the
face which manifested his extreme nervousness. This was

one of the reasons why he changed about so much. But he gave to Iowa nearly twenty years of faithful service. For what he was and did for us, we bless him in the name of the Lord.

Twenty-second sketch,

Edward Cleveland.

Edward Cleveland, son of Homer, and Fluvia (Bissell) Cleveland, was born in Shipton, Canada East, December 9, 1804.

He took his preparatory studies at Amherst, and graduated from Yale College in 1832, and from the Yale Divinity school in 1835.

His first field, 1835-6, was Hanover, Conn. In 1836 and 1837, he was at Rochester, Vermont, but he was ordained at Rochester, New Hampshire, January 11, 1837, supplying this church until October of this same year. He then spent five years in teaching; and then, in 1843, took charge of the church at Bath, New Hampshire. He was installed over this church, July 31, 1844, and was dismissed October 16, 1849.

One of his parishioners here was a Miss Mary W. Lang, who became his wife November 1, 1843. His next settlement was at C_obot, Vermont; This pastorate was from 1849 to 1853. From 1853 to 1855 he was at Barnett, Vermont, and then for four years (1856-60) he had charge of the St. Francis College at Richmond, Canada East.

In 1860, he came to Iowa, beginning at Folk City, November 15, of this year, following J. M. Nutting in the pastorate. When he had been on the ground for about three months, he sent in a report (June 1861) which is as follows:

"As I have been in this place but three months, I have but few incidents to communicate. I have usually preached three times on the Sabbath, in the village, having from thirty to seventy hearers in the morning and afternoon, and

about a hundred in the evening. Many will come out then, who for want of good clothing, will not present themselves in the day time. I have visited from house to house extensively, to learn the condition of the community, and to do what good might in this manner be possible.

"I have found but about twenty families that consider themselves as belonging to our denomination, and these are widely scattered. The deacon of our church, of ten members, is absent at the East, and may remove his family thither. Another, who might be very useful is evidently not heartily in sympathy with us, so that I have next to no help from the church. In my evening meetings, I can only give a lecture and go through the usual accompanying services. I have found a number of persons who seemed to be pious, or who are connected with other churches, who will probably unite with us soon. But the great mass of the people are either connected with no church, and entirely reckless in principle, gambling drinking, and visiting on the Sabbath, and disregarding all religious things, or they are so connected with four or five denominations, as to have little influence in the community. There is no meeting house in the place. The Methodists have the body of one up, which is under attachment for debt, and which will probably never be finished. In order that we may secure any permanent results, we must build a house, and I am now trying to make arrangements for this object. There is next to no money in the place, and the people are all poor. Still, I have secured a subscription

of about two hundred dollars in work and in material for the building. As the country is well wooded, and there are four saw-mills in the place, we can procure material at about half the cost in most other places in this State. If I can obtain \$200 more, we shall build a small, plain structure, 22 by 36 feet. The community are generally of the opinion that we must have a good church in order to attract emigrants, and secure temporal prosperity. Eighteen families would probably have located here, a few months since, had there been a minister on the ground and good prospects for a church. It is probable that emigration will set strongly this way as the railroad approaches, the country being peculiarly favorable. Unless it should be so, I see but poor prospects for a church.

After a single year of service here, he took up the work at Wilton, and was there also only one year. From this place, in March of 1863, he reports:

"From this community (and our church and congregation have furnished their full share), there have gone forth two full companies of soldiers to the war. Five members of the first company were killed at the battle of Shiloh, and fifteen wounded. The charities of the remaining people have been largely taxed to support widows, orphans, and dependent families, that have been left. And some who have been accustomed to support the gospel here, have failed, the present year, in consequence of these demands, not considering that the gospel is the most direct means to do away all evil; as it removes the cause.

In acknowledging the receipt of your commission, I could say that the amount stipulated, is certainly as much as we could reasonably expect, and more than we deserve. But without it, we could not proceed a single step in our work in this place. My prayer is that we may appreciate the benevolence manifested toward us, and may feel our responsibility in view of it. For if others are thus interested in us, how ought we to be interested for ourselves, and what effort ought we to put forth!

"I have also to acknowledge a missionary box through you from the Young Ladies' Benevolence Society of Vernon, Conn., containing clothing according to their estimate, about thirty-four dollars. This was very acceptable, particularly now when cotton cloth is thirty cents a yard here, and most of the money which we have been depending upon to purchase our winter clothing is not yet received."

Mr. Cleveland now tries teaching again for a while, and from late in 1862 to 1866, he was professor of languages and chaplain in the Western Union College and Military Academy at Fulton, Illinois. Next we find him (1867-71) at Lawrence, Michigan, acting pastor there; and in 1871-2, he is at Ithica. While supplying these churches, (1870-3) he was the superintendent of Schools in the county.

Now he returns East again, and once more (1873-7), ministers to the people at Bath, N. H.

Next we find him during a portion of the year 1877-8, out at Burlington, Kansas. Then (1879-81), he is at Waverly; then at Dunlap, in 1882; and in 1883, he is at Diamond Springs and Reading.

In 1885, he retired from all active service, and moved back to Burlington to spend the remainder of his days there.

He had not long to wait. He died of old age, September 29, 1886, aged eighty-one years nine months, and twenty days.

This good brother's life was indeed a pilgrimage. It was long, and there were many stopping-places. He vibrated from the school room to the pulpit, and from the East to the West, and from the West to the East, and back again to the West. He served in many fields.

His stay in Iowa was short, only two years, but he did his work faithfully, and those two years of service went into the making of the commonwealth.

Twenty-third sketch,

Elias Clark.

Elias Clark was born in Orange, Connecticut, in the year 1814. In early life, he consecrated himself to the Christian ministry. He studied at Yale and Union Colleges, and graduated from the Union Theological Seminary. He was ordained in 1851. His first parish was at Montpelier, Vermont. Later he had charge of a church in Syracuse, New York.

In 1856 he was commissioned to go West; and settled first at Rochester, Minnesota, where he organized the first Congregational church of that place, now grown to be a large institution. From Rochester, September 1859, he reports:

"I have still to report great depression in pecuniary interests, with perhaps little prospects of any considerable immediate change for the better. The present season, thus far, is adding very little to the population by immigration; and it may be the fact, that more people are leaving the country than are coming into it. The last two seasons having been unfavorable for farm products, food, for the last five months has been very scanty. Many families have not been able to procure a sufficient amount of it of any kind, to make them comfortable. As but little building is going on, mechanics, who constitute a large portion of the population, especially of the towns, are probably suffering more than any other class. Work is to be had for a few of them, at about one-third the compensation that was received two years since; but

the others cannot obtain it even upon these terms. The railroads which were in process of construction, have come to a stand; and there is no certainty when they will complete and be brought into use. Farmers are doing what they can to secure abundant harvest the present season; but many of them are reduced to such straits, that it is difficult for them to procure seed for sowing; and I have heard of several instances where half of the crop has been offered to any person who would merely furnish seed. The success or failure of the farmers, the present season, will do much to determine what is to be the state of this country for years in the future.

"As a result of present depressing realities and future uncertainties, religious interests suffer. Several of our leading church members have removed out of town to their farms; and, having no horses and carriages, they are seldom able to get to meeting. Our Sabbath congregations are not as large as they were last season, and the attendance upon the Sabbath school has considerably diminished. An excuse given in behalf of children for non-attendance upon the school (and even some church members give the same reason for not attending Sabbath meetings) is that they have no longer any suitable clothing and cannot at present procure it.

"In this state of things, bread and clothing for the body being more valued than bread and clothing for the soul, there are not wanting those who would be in favor of suspending all attempts at maintaining religious worship that should be attended with pecuniary cost. But such a course I have no

idea would receive the countance of the more judicious portion of the people. At no time has there been greater need in this community than there now is that the instructions of the gospel should be maintained; for whatever the season might be for other products, wickedness would rapidly grow, so soon as goodness should cease continually to be cultivated."

Upon this report, the secretaries at New York are moved to remark:

"The christian reader will be able to realize, from the foregoing account, the great usefulness of a Missionary Society in times like the present. But the present want at the West is only an exaggerated illustration of what always prevails in certain localities, and of one of the necessities of a frontier life. Relatively, a frontier must be poor. For, however abundant the crops, everything except the products of the soil, is of necessity scarce; all kinds of work are pressing at once, and in available pecuniary strength, the community is very weak. As long as our population is advancing so fast, leaving a broad and thinly settled area behind it, larger and larger sums will be needed in aid of the feeble churches of the remote West."

Mr. Clark retired from this field in September of 1860. In December of the same year, he was commissioned for Bellevue, Iowa, and resigned in September of 1862.

From October of 1863 to October of 1864 he was pastor at Ottumwa, succeeding Benjamin A. Spaulding, a member of the Iowa band who was there for twenty years.

There is no report to the Home Missionary from this field, but there is a communication to the Iowa News-Letter in the

issue of February, 1864. The pastor writes:

"Religious influence is considerably reviving among our people. In connection with the Presbyterians, Baptists, and Methodists, we observed the week of prayer most delightfully and profitably. We are still, every evening, continuing the meeting. We have several cases of small pox, and have had at least two deaths from it. It may interfere with the continuance of the meeting, as it has already broken up for the present all our schools, with a single exception. I should not regret if it should, for the way of the Lord seems to be preparing for great and good things here."

From Ottumwa, Mr. Clark went to West Salem, Wisconsin, beginning there in June of 1865. In February, of 1866, he writes describing how ministers were driven from pillar to post from lack of parsonages. "A great evil to ministers," he says, "in these changeable western towns and villages where there are few parsonages and where ministers have not the means of purchasing houses for themselves, is a frequent shifting from house to house, to which they are subjected. Houses are generally for rent only until they are sold. We have suffered much by removals from this cause for the last two or three years, and were expecting a continuance of like experience."

"The house we are living in--a good and convenient one, was sold. The purchaser wanted immediately to take possession. No other house was to be had, except with the same liability soon to be called to move out of it. One of our church members, seeing our predicament, called, and told us he could not

see us moving about this way; that he had, on that day, bought the house, and we need lose no more sleep because we have not a house to live in. May the Lord bless him; and if any one wants to respond 'Amen,' he may."

Mr. Clark was in West Salem only eighteen months, when his work ended suddenly in his death.

A neighboring pastor H. C. Chapin of La Crosse wrote of him in the Home Missionary for February 1867, as follows:

"I have known Mr. Clark personally only during the eighteen months of his residence in West Salem. His people there became very strongly attached to him and to his excellent wife, who seemed to add much to the effectiveness of his ministry. His church in West Salem had grown in numbers and in strength during his brief period of service. On the last communion Sabbath before his death, he baptized seven adults and received them into the fellowship of the church.

"Mr. Clark seemed well suited to the field he was occupying. He was faithful and earnest in his work. We hoped that he could continue long at the post, and see the work of God prosper yet more abundantly in his hands. But such was not the plan of the Master. He fell in a fit of apoplexy while addressing a Sabbath school convention, October 18th. He lived eleven days, suffering much at time unable save at intervals to collect his thoughts and hold conversation. He expected death as the near issue, and anticipated the exit with the calmness of a long-tried faith. He died on Monday, October 29, soon after noon, ending thus the fifty-two years of his early life. He leaves a wife to whom he was married about ten years ago, and one child, a daughter."

Twenty-fourth sketch,

Lucius C. Rouse.

From an obituary written by Dr. Samuel D. Cochran, and published in the Congregational Quarterly of January 1867, we cull the following:

"Rev. Lucius C. Rouse was the eldest child of Whiting and Deborah, (Bierce) Rouse, and was born in Cornwall, Litchfield county, Connecticut, June 25, 1796. In this staid, moral community, he was brought up, and enjoyed the ordinary social and educational advantages of a New England town. Being even from childhood fond of reading, it was his custom to spend the long winter evenings and rainy days in gaining useful knowledge. His father, an intelligent Christian farmer, took more than ordinary pains to supply his family with reading matter, and there was a town library, to which he had access; and thus he had abundant supplies, from which to derive much profit.

"When about fourteen years old, his father's health failing while he was robust for his years, he felt obliged to assume an unusual amount of care and labor; from that time he felt the responsibilities of life resting upon him. This doubtless had a great effect upon his character, developing those traits in it--energy, perseverance, discernment, and integrity--by which he was characterized in his maturer life."

"From the age of seventeen years, he taught school for several winters, advancing his own education at the same time; and he was considered a successful teacher."

"At the age of twenty-one, he was married to Miss Mar-

lotte, daughter of Ebenezer and Sarah Birdseye, of South Cornwall, Conn.; and the union proved a happy one in every respect. She was a woman of excellent spirit, devoutly pious, and singularly conscientious and faithful in duty. She died in Hudson, Ohio, March 13, 1838, nineteen years after their marriage.

"From early childhood, Mr. Rouse had at times been thoughtful on religion, often praying earnestly. When engaged in teaching, he was in the habit of reading the Bible, and praying alone after his scholars were dismissed. He always had a great reverence for the word of God, was strictly moral, attended public worship statedly, and was an attentive hearer. (Here follows an account of a special religious awakening which came to him somewhat later in life.)

"In November, 1832, he was admitted to the church in South Cornwall. In connection with his record of this, he says: 'I early adopted the following rule. If called upon to take part in any religious meeting, I will not refuse from diffidence, or sense of disqualification, but I will pray or exhort as God gives me ability.'

"After spending some time in study under the Rev. Mr. Andrews of Cornwall, he was licensed to preach the gospel in 1833. After having been in service of the American Tract Society for four years, he went to Ohio, and 1835 he was ordained by Portage Presbytery. For about twenty years, altogether, he was engaged as agent for the American Tract Society, visiting the churches and collecting funds. After removing to the West, his labors were in northern Ohio, Michigan,

northern Illinois, and Wisconsin; and during all this time, there existed the most kind and fraternal feeling between the officers of that Society and himself. For several years he had the supervision of the colporteurs on this field. They were men of piety, were to labor in the cause at a very low salary, and generally were of limited means. For their benefit, by his personal efforts, he secured donations of clothing from those interested in the cause, which he distributed among them as occasion required, thus adding materially to their own comfort, and that of their families.

"In May of 1839, Mr. Rouse was again married, taking for his wife Miss Frances Stead, at Detroit, Michigan. This wife was a worthy successor of the first, as he himself once said to the writer."

"In 1849, having felt an increasing desire for some time to relinquish his agency, he accepted an invitation to labor with the Presbyterian church in Edwardsburg, Cass county, Michigan. After spending a few months with them, he received an unanimous call from them to become their pastor. On the fourteenth of June, the installation took place, Dr. Tuffield, of Detroit, preaching the sermon. During his pastorate there, of nearly seven years, among the results were two special revivals, by means of which over seventy members were added to the church."

"In the spring of 1856, he removed with his family to Nelson, Ohio, where he resided four years, preaching to the Congregational church in that place."

"Sometime in 1854, his attention had been directed to

the projected settlement of a new town in Iowa, the object of which was to secure to those who would settle there the moral, religious, and educational advantages of a New England community. After some correspondence with individuals on the spot, he purchased land in the vicinity, and in the spring of 1830, removed with the family to Grinnell. Although from that time he felt that his public life was ended, still, having a heart to do good, he found great satisfaction in preaching as opportunity offered, and for some time supplied the people in Chester, six miles from his home. Thus he continued to labor until increasing feebleness constrained him to cease.

"The writer of this sketch of the life of this servant of Christ became pastor of the church in Grinnell somewhat over three years before his death. While a student, he had seen him at different times between 1837 and 1841, then full of vigor and activity; but he had no personal acquaintance with him. But the impressions then received were all strongly in his favor, and prepared the way for friendly and happy relations with him here. And such indeed were those between us. Though our intercourse was frequent, and our conversations numerous and often quite lengthy, and about a great variety of matters, doctrinal and practical, he was invariably genial, courteous, brotherly, and kind, and never uttered a word hasty or fitted to give offense or to leave a wound. In short, he was eminently a true christian gentleman; for such was his bearing to all. His conversation was ever with grace, seasoned with salt. His mind was naturally strong and clear; and although lacking the advantages of a collegiate and theological

education, it was thoroughly disciplined, and few excelled him in theological discrimination and comprehension. But his chief characteristic was a remarkable common sense and practical judgment. His large intercourse with men, over so vast a field, gave him a quick and piercing insight into their characters, motives and tendencies, so he seldom judged amiss of them; and, as he had no misanthropy or cynical sourness in his spirit, the result was that he was true and uncommonly wise in his judgments. Of course, his rich knowledge of God's word was one chief factor in producing this result. Every person and matter were viewed, measured, and decided upon by him under its transcendent light.

"At an early stage in the temperance reformation, having carefully considered the matter, he fully adopted the doctrine of total abstinence from all that can intoxicate; and to this he strongly adhered through all his subsequent life."

"Of course, he was a genuine patriot, and when the great rebellion broke out, he was thoroughly ready to stand in his lot. He cheerfully gave up his youngest son, about eighteen years of age, at the time, to go in the hundred days' service as due to the cause of God and his country. He was spared the trial of losing him. So has he been ready for every good word and work."

"As to his religious character, it was straightforward and consistent. In a record written in 1844, he says: 'While I have seen and felt much of the depravity of my own heart, I can truly say that my hopes have been founded on the Rock of Ages, not upon my own works; and while I have been tossed about

the world, and seen prosperity and endured affliction, I think my hope has never been shaken. Light, more or less, has ever shown in my path. My joys have never been great, nor my despondency deep.' Four days before he died, at the request of the writer, he distinctly stated what his religious experience had been and was. The above would express its general character; but he added: 'I have been no hypocrite. In the words of the psalmist, I have kept the ways of the Lord, and have not wickedly departed from my God. I have lived by faith, and my trust is in Christ! '

"It was not then anticipated by himself or anyone, that he would depart as soon as he did, or even for some weeks. But when it was evident that his end was at hand, he was not in any degree amazed. He expressed some fear of the pain of the passing; but, said 'I have no other fear; for I know in whom I believe.' But without any struggle, and fully rational to the last, in about an hour afterwards, he fell asleep. He died on Thursday evening, September 6, 1866, at a quarter past ten o'clock, having lived on earth seventy years, two months and twelve days."

"To his numerous acquaintances in the ministry, and among the people, in so large a portion of our country, this sketch of his life, and account of his death, cannot fail to awaken suggestions and to recall memories of great interest and importance."

Twenty-fifth sketch,

George Thatcher.

George Thatcher, son of Peter and Anne (Parks) Thatcher, was born in Hartford, Connecticut, July 25, 1817. He studied at the Hopkins Grammar School, Hartford, graduated from Yale College in 1840, and from the Yale Divinity School in 1843.

His first pastorate, beginning in June of 1843 and ending in January of 1848, was at Derby, Connecticut.

He was installed at Mantucket, Massachusetts, November 14, 1848, and dismissed May 14, 1850.

Again he was installed May 26, 1850 over the Allen Street Presbyterian church, New York City, and was dismissed October 9, 1854.

Still again, November 16, 1854, he was installed at West Meriden, Connecticut, and dismissed September 18, 1860.

He resigned at West Meriden to accept a call to Keokuk, Iowa. The call was voted by the church August 27, 1860. His letter of acceptance was dated September 25, he began at Keokuk, October 30. His pastorate here covered a period of six years and seven months.

Some of the incidents of the pastorate are noted in the News-Letter. The first item may be found in October of 1865. The quotation is as follows:

"The church at Keokuk has improved the summer vacation and the absence of their pastor by enlarging and otherwise improving their house of worship. Brother Thatcher returned from the East about the first of September, and has resumed his work with fresh vigor."

In November of 1865, Mr. Thatcher writes to the News-Letter as follows: "The addition to our chapel has cost about \$5000. It is a most admirable improvement in the judgment of all. Several of our families have left the city, but I think their places are already more than filled. Our audiences are larger than ever, owing to the fact that the people know that we have more room than before."

"A third item appears in October of 1866, as follows: "Rev. George Thatcher has returned to his people after a vacation of two months, spent in a carriage journey with Mrs. Thatcher from Keokuk to Ripon, Wisconsin, and back, a distance of about eight hundred miles. Rev. E. W. Cook of the Congregational church at Ripon is a brother-in-law to Mr. Thatcher with whom he enjoyed a visit of three or four weeks."

A fourth item found in the May issue of 1867 is as follows:

"Rev. George Thatcher was formally dismissed from his charge at Keokuk by advice of a council April 8th. The following is the result of the Council: The council expressed their deep regret in parting with a brother so highly esteemed and loved; they bear full testimony to his able, faithful, and successful ministrations to the church and people; their prayers and best wishes will follow him, and they most cordially commend him to the confidence of the ministers and churches of our Lord Jesus Christ, wherever God in his providence shall call him to labor."

The editors go on to say, "We understand that we were mistaken in our statement last month that Brother Thatcher's re-

quest for dismissal was based on the state of his health. In a note just received from him he says: 'I am off for Europe, Asia, etc. Will sail from New York, May 11th, for Glasgow, in the steamer, Caledonia.' May God preserve and bless our friend and brother in his far journeyings, and in due time return him to his native land for many years of successful labor in his chosen work."

In January of 1912, Miss Mary Collins, writing to me, respecting "Pilgrims of Iowa" says: "The book is very satisfactory; not only well written and most interesting, but not over-drawn. I could wish that of some of the early heroes more might have been said. For instance, Rev. George Thatcher and his wife were most earnest, cultivated, christians, but were as brave and strong-hearted as anyone can find anywhere in this great christian field. Then they came from their Easternhome, both were so homesick that as they unboxed their goods all boxes, nails and covers, were carefully saved for the return trip to the dear old Connecticut not far future day. Spring time came, and then Mr. Thatcher went to a State Association. When he returned, he said to his wife: 'Mary, we will burn the boxes.' He had met the Iowa Band, he had seen the brave men and women trying to build up the new state for Christ and his loyal heart grew fonder. They remained and the work they accomplished in Keokuk still goes on. He was loyal to God, and loyal to his country. The days between 1860 and 1865 were trying days here. Once when Mr. Thatcher, who lived in a double house, when a great victory was heralded, ran up a flag on his side of the house. A Southern sympathizer lived on the other side, and owned the

house. He pulled down the Stars and Stripes. Mr. Thatcher a second time ran them up, and a second time they were pulled down. Keokuk being a Hospital Post, and also a retreating point was full of soldiers. By the time that 'Old Glory' had twice been pulled down, hundreds of soldiers had gathered and told Mr. Thatcher to run up his flag, and it would have gone hard with the man had he again lowered it. But he did not,

'All day long it rose and fell

On the loyal winds that loved it well.'"

He closed his pastorate at Keokuk, April 28, 1867. After closing his work at Keokuk, he spent a number of months in European travel. From May to October of 1868, he supplied the Mercer Street church in New York city.

He then returned to Iowa, and from October of 1868 to March of 1871, he was pastor at Waterloo. He was then called to the presidency of the Iowa State University, and occupied this honored position from April of 1871 to June of 1877.

Just after he had gone to the University, Iowa College decorated him with a Doctor of Divinity. From September of 1877 to March of 1878, Mr. Thatcher supplied the Congregational church at Iowa City.

In writing of Mr. Thatcher's presidency of the University President J. T. Pockard, in the Annals of Iowa, Vol IV said:

"George Thatcher, D. D. assumed the presidency, coming directly from pastoral work with little preliminary training for the work he undertook. Peculiarly sensitive in his nature, with high ideals regarding his office, Mr. Thatcher did not find discipline an easy task. His high attainments in schol-

arship gave him power as an instructor. His health yielded all too quickly to the demands made upon him, and after six years' service, he resigned. He lived a victim of disease but a short time after his resignation."

There was only a brief twilight between the day and the night, and the eternal day for Dr. Thatcher. He gave up his work in Iowa in September of 1878. He returned to the home of his childhood to die. The end came almost at once. He died of disease of the brain and heart, December 27th of this same year, 1878, aged sixty-one years, five months, and three days.

He was twice married. In April of 1844, he married Sarah M. Smith, of South Britain, Connecticut. She died July 12, 1850. August 27, 1851, he married her sister, Miss Mary Shipman Smith. His three children passed on before their father.

Dr. Thatcher's literary productions were few. Two of his sermons on John Brown preached at Meriden were published. A sermon of his on "No fellowship with slavery," preached at Heckuk was published; as was also his "Inaugural Address" at Iowa City in 1871.

Brother M. K. Cross wrote Dr. Thatcher's obituary for our State Minutes. It was, in substance, as follows:

"Dr. Thatcher was a strong man every way. His powerful physical frame was matched with a strong intellect, strong moral and social qualities, strong passions, and a strong will. Such a man has, of necessity, great internal conflicts, and rarely escapes sharp conflicts with his fellows. Yet,

with all these strong positive qualities, Dr. Thatcher possessed very gentle and charming traits. He bore, at times, the aspect of great severity of judgment. He was mightily indignant with shame of every sort, especially in the ministry and in the churches. His theology and his preaching were strictly orthodox and evangelical, and he had little patience with theological free-thinkers and ministerial empirics. He asserted his own views fearlessly and confidently, but he could also, when convinced that he was wrong, make a humble confession, and say very hard things to himself. The writer well remembers an occasion when, having spoken with some lack of gentleness and courtesy at the table of a mutual friend, he, with utmost frankness and self-condemnation, apologized the next morning, to the one of whom he had spoken unkindly, and a warm personal friendship existed between them until the day of his death.

"Dr. Thatcher was a great sufferer for many years, not only from his own ill health, but from the afflictions that befell him in the early death of his wife and children. The death of his daughter in 1860 at the age of fifteen years, was a stroke from which he never fully recovered. So overwhelming was the thought of it at times, for years afterward, that he could scarcely lie in his bed at night, and both himself and his wife were so deeply moved by brooding over their loss, that they were often obliged to 'renew' the dark dispensation,

"'For calmer hours to memory's darkest hold.'"

"Dr. Thatcher loved the work of the ministry and the brethren of the Iowa State Association, and it cost him a

struggle to sever his connection with it and then for the position to which he was called as president of the State University of the year 1871. I have heard him say, with deep emotion, at our annual gatherings, that he did not envy the most brilliant orators and statesmen half as much as he did the pioneer brethren of this association, who with prayer and toil and sacrifice, layed the foundation of the Congregational churches of Iowa.

"President Thatcher has had his faults, and nobody so well knew it as himself and those who loved him most; but he had also rarely excellent qualities, best known to those whom he loved and trusted most unreservedly. It was an impressive scene when he was borne tenderly to his last resting place in his native city, by the four sons of his elder brother, Prof. Thatcher, of Yale College."

Twenty-sixth sketch,

William W. Allen.

There is a short sketch of Mr. Allen in the Iowa News-Letter of July 1864 by Julius A. Reed, which is as follows:

"Rev. William W. Allen, the son of Jonathan O. and Harriet J. (Wilson) Allen, natives of West Stock Bridge, Mass., was born at Canaan, Columbia County, New York, February 6, 1829, and was married to Cornelia D. Miles, of Remsalaerville, New York, September 12, 1855. He was graduated at Williams College, August 1849, and at Rochester Theological Seminary in 1855. He was licensed by the first Baptist church in his native town, September 16, 1855, and was ordained by Council at Sandlake, New York, January 8, 1856, Rev. W. Hague, D. D., preaching the sermon.

"Mr. Allen was excluded from the Baptist body on account of his renouncing 'close communion'. He joined the Congregationalists in 1860, and has labored as a Home Missionary at Iowa City from August 20, 1860, till August 20, 1863, and at Council Bluffs since October 25, 1863. In 1860, he published his sermon on 'The Sin of Covetousness.'"

This little sketch may be supplemented by these additional items. At Iowa City, he was a home missionary, but none of his reports were published. But in the News-Letter of September 1862, we find the following record:

"Rev. W. W. Allen, of Iowa City, gave an address on the Fourth of July in connection with the celebration at Western and Shueyville, Linn County. The local papers of the place

says of it:

"Mr. Allen is up with the times. He is not like some of our professed Union men, plodding along six months behind what is going on, but is right up to the time. We have no space to speak at length of his address. Suffice it to say that the sentiments advanced were noble, patriotic, and timely, delivered in an earnest, eloquent manner."

From his Council Bluffs field, in June of 1864, he reports to the Home Missionary as follows:

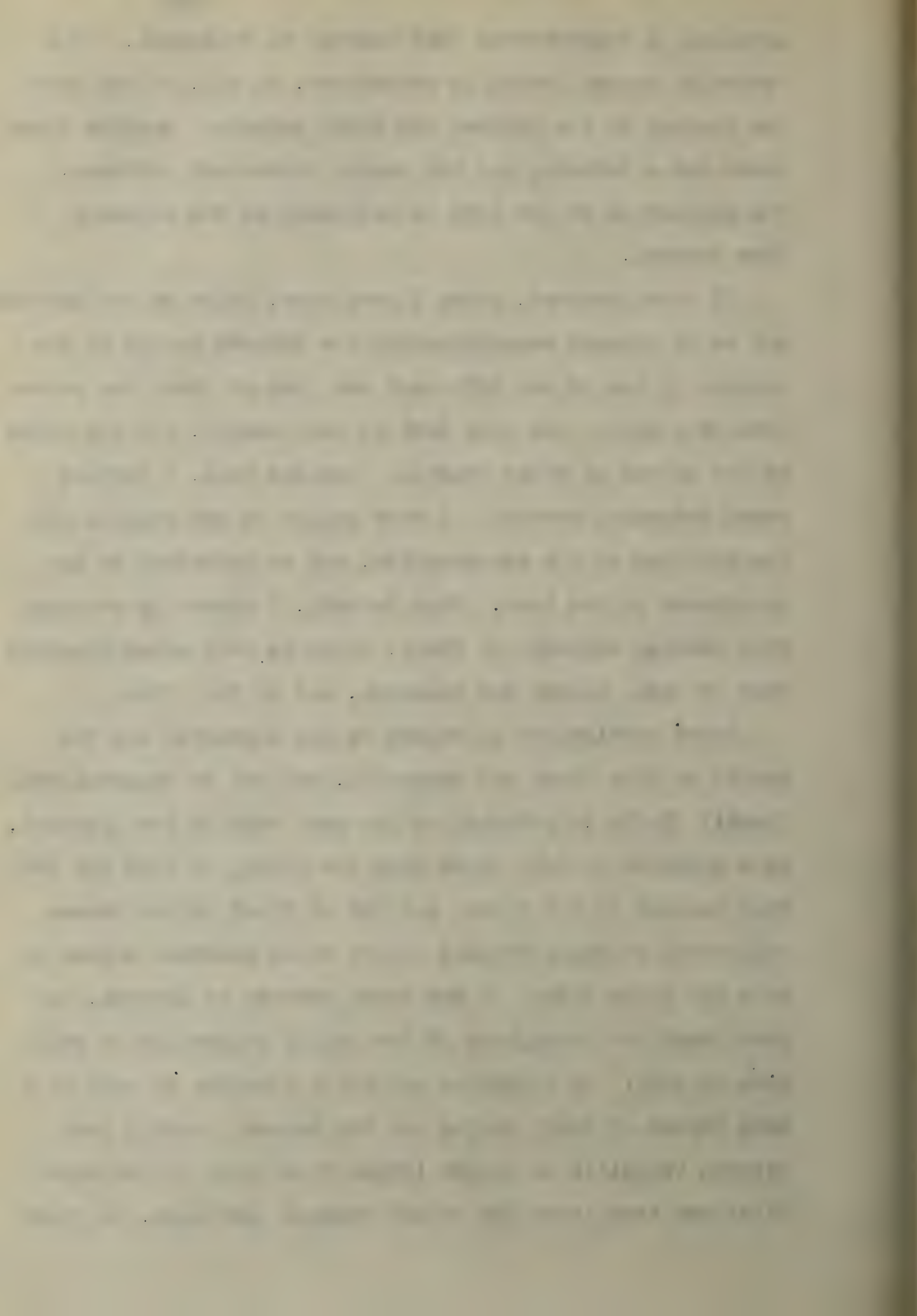
"At the time of my coming here, the church had been without a pastor nearly a year, and several of its members and families had joined other congregations, leaving but a mere handful of regular attendants, and only seven actual resident members of the church, of whom only three were men. These, however, have all proved active, energetic, and intelligent helpers, and sincerely attached to the cause of Christ, as represented in this church. Our number of church members is now ten, and of the Congregation about fifty. There are several families in regular attendance, of whom none are as yet members of the church. Some of the most successful merchants of the place are interested in the prosperity of the church, and regular attendants.

"We have a Sabbath School of about sixty-five scholars and teachers, and have recently raised twenty-one dollars for a new library. We have a comfortable little brick church, suitable for present wants, well warmed by two stoves, and supplied with a bell, the gift of some friends in Boston. Besides our own, there are three other American protestant

churches, a Presbyterian (Old School) an Episcopal, and a Methodist church having in attendance, in all, of not over two hundred or two hundred and fifty persons. Besides these, there are a Catholic and two German Protestant churches. The population of the town is estimated at two thousand five hundred.

"I have preached, since I came here, twice on the Sabbath, and am at present superintending the Sabbath school in the absence of two of our efficient men, one of whom, the superintendent elect, has gone East to seek health, and the other to Des Moines as State Senator. Besides this, I lecture every Wednesday evening. I have called on and visited all the families of the congregation, and am extending my acquaintance in the town. Next Sabbath, I expect to exchange with Brother Gaylord, of Omaha, which is four miles directly west of here, across the Missouri, and in full view.

"Some particulars in regard to the character and the growth of this place and community, may not be unacceptable. Council Bluffs is situated on the east bank of the Missouri, at a distance of four miles from the river, or from the present channel of the river, and was at first called Manesville--the original Council Bluffs being somewhat higher up onto the other side. It was first settled by Mormons, the rear guard and stragglers of the mighty emigration to Salt Lake in 1847. It consisted and still consists in part of a long street of small cabins and log houses, winding down between the hills or bluffs (which first gave it its name) which are here about 150 or 200 hundred feet high, to where



the ground opens upon the great plain or "bottom" of the Missouri--in this place, and for twenty miles above and below, four miles in width, with the river winding along its western border, a narrow, muddy canal, without trees or other objects on its banks. This was the town in 1850 and 1851.

"At that time, the great California emigration across the plains commenced, which was the second epoch in its growth. So fast and so furious was the rush of business, at that time, that merchants worked night and day, throwing themselves down upon a coffee sack, for a few hours' sleep, and selling goods seven days in the week. Instead of going out into the streets to solicit custom, as has since been the case, men would enter their stores, and thrusting a twenty dollar gold piece across the counter, beg and implore them to fill out their bills speedily. Then, the sound of the hammer and the trowel might be heard all day Sunday, and large brick blocks went up, with no rest or intermission of labor. Liquor flowed freely and whisky was kept--as it is still--in many of the stores free for all hands.

"Under such influences the Congregational church was started here. Perhaps I should rather say, a little later than this, when the town had begun to build up, and extended at its lower end, and had attained nearly its present shape."

"A square was laid out along the foot of the bluff, some trees planted, and a few fine dwelling houses erected around it. More have since been built; so that, from the window at which I write looking out over the roofs below me on the plain, the town presents the appearance of quite a well-built place, of good substantial houses. Other houses and streets fill the

the various side glens and openings among the hills, which head down into the main street, and altogether make up quite a little beginning of a city. The pork packing business, flouring, and the emigrants, trade, are the principal sources of wealth. There is, besides, a large country trade, and I should add that there are some wagon shops, and other small manufacturing establishments. The location of the Pacific Railroad here, is looked upon as a source of great increase and prosperity. Omaha, of course, gets the lion's share of the benefit, but Council Bluffs will, no doubt, enjoy a large portion of it; for the farming community is mostly on this side, and Omaha, itself, is supplied from this side more than from the other. A great lack in both places is timber; a difficulty which will be partially remedied when the railroad is built, for there are coal fields both east and west not far off. Wood has sold during the cold weather as high as fifteen dollars per cord. The character of the place is essentially Californian. Gold is the crop; and Pike's Peak, Salt Lake, and California are the sources from which our prosperity comes. We are on the backbone of the continent, inclining toward the West. The setting, not the rising sun, is the object of our regard.

"It is not strange therefore, that the citizens of Council Bluffs should feel themselves in the center of the world. The same fashions prevail here as in other places. A rather unusual buoyancy, enterprise, and briskness, characterize the mercantile population of the town; while at the same time, the rough, shaggy horseman, the long strings of cattle, the canvas-covered wagons, and the general uncouthness of many of the

inhabitants, show that we are in a frontier town. The difficulty of crossing the Missouri, renders communication between this and Omaha, not very frequent, though we are but four miles apart, and in full view of each other, over a perfectly level plain. At present the ice makes a smooth and safe bridge.

"Having wearied your patience with this long and perhaps to you unnecessary description, I will only add, that there seems, here, an opening for usefulness, the harvest being comparatively great, and the laborers few. But how to reach that class of people from whom growth ought to come, the class that most need the influences of religion, is a problem of no small interest. The class that at present supports the various churches is very limited; consisting mainly of Eastern people who are engaged in business here, and have been in the habit of going to church. Not all of these attend regularly, however; and there are many others who never attend at all."

There is also an item respecting Mr. Allen in the News-Letter for November 1865 which is as follows:

"The announcement of the death of Rev. W. Allen, of Fort Kearney, proves to have been premature; and we are happy to learn that our brother has reached Council Bluffs with improved health. An advertisement of his furniture, horses, &c., in the Council Bluffs papers, indicates his speedy removal from that place."

Of Mr. Allen's pastorate in Council Bluffs, Hon. N. F. Dodge, in his semi-centennial history of the church said:

"In October of 1833, Rev. W. W. Allen, from the state

of New York, with a cultured young wife, faithful and true, came to the pastorate of the church. His spiritual and mental qualities with pleasing address, seemed to hold before him a life of marked usefulness. His health, which was impaired, was not improved, as hoped by the change of climate, and when he became too weak to preach, he returned to his New York home, where in a short time he died. His pastorate lasted nearly two years."

Mr. Allen died November 27, 1867, only thirty-seven years of age. He had only ten years of pastoral service. Four of these he gave to the Baptist denomination, and for something over five years, he was with us; and these years he gave to Iowa.

In his brief day of life, he did a full day's work.

Twenty-seventh sketch,

Thomas E. Roberts.

The sketch of this man is of no special significance in our Iowa Annals. There is no record in our Congregational Quarterly or Year Book of his birth or death.

He first appears as a home missionary at Barkhamsted, Connecticut, commissioned, May 1, 1858.

January 1st, of 1860, he took charge of the church at Winslow, Maine, but six months later--July 26, 1860--he was commissioned for Pittson, of the same state.

The next year we find him out in Iowa, commissioned Feb. 9, 1861 for Oskaloosa. He was ordained at Oskaloosa, March 28, 1861. His commission for this field was not renewed. His name did not appear in the States Minutes for 1862.

The Congregational Quarterly locates him in 1864 at Troy, New York; in 1868, at Swanzey, New Hampshire; and in 1877 at Keene, New Hampshire. It is evident from the records that he had many years of residence in this place.

The name was carried in the Quarterly and Year Book up till 1883, and then dropped. There is no record of his death. So far as the records show in Iowa he was only a passing shadow. How the Lord reckoned his service here, we know not now, but we may know hereafter.

Twenty-eighth sketch,

Samuel P. Sloan,

Samuel Rangborn Sloan, son of James and Nancy (Rangborn) Sloan, was born in Highland county, Ohio, his father's farm not being at that time within the limits of any incorporate town. From the obituary sketch of Mr. Sloan, written by Jesse Guernsey and published in the Congregational Quarterly for the year 1873, we copy the following:

"Here the days of his boyhood and youth were passed, until about eighteen years of age, he entered an academy at South Salem in his native state. He early developed to an unusual degree both taste and talent for public speaking. In his school days his voice was habitually heard in the lyceums of the region, in popular debate. The temperance question being at that time prominently before the people of his neighborhood, he advocated the principle and practice of total abstinence with all the earnestness and enthusiasm of his boy nature, and was often invited to lecture in the surrounding school houses and villages. On several occasions, he delivered Fourth of July orations to large assemblies gathered from several counties. He spent two years at Salem Academy, teaching during the winter months to earn the means of support while prosecuting his studies. He then went to Delaware College, Delaware, Ohio, where he remained one year. In both of these institutions, he was an earnest, painstaking student, making the most of his hard-earned opportunities, and was held in high esteem by teachers and fellow pupils.

In the spring of 1850, after his year of college Mr. Sloan accompanied an elder brother and his family to Minnesota. Writing from St. Paul to a friend, he said: 'I desire to be great. But understand what I mean by greatness--great only as I am good.' In accordance with this sentiment, his whole career seems to have been shaped. 'Great only as I am good,' this was the law of his ambition to his life's end. Returning to Ohio in the fall, he began in a desultory way, to study theology. The Rev. Emilius Grand Girard supplying him with the necessary books. In the following year he removed with his father's family to Rockford, Illinois. Here he first came in contact with Congregationalism. The writer well remembers with what hearty earnestness he used to say, alluding to this fact, that he had no sooner comprehended the system, than he said himself, 'This is the polity for me.' Ever after though far from any sectarian narrowness, he was a decided Congregationalist. He united with the First Congregational church in Rockford, and for several months, continued his reading and study of theology, aided by Rev. Mr. Porter, who sustained to him the double relation of pastor and theological instructor.

"In the spring of 1852, he went to Lane Seminary, where he remained till the completion of his theological course. It will be noticed that Mr. Sloan did not enjoy the advantages of what is known as a regular collegiate education; but so well did he use such early opportunities as he did enjoy, and so thorough and comprehensive a student was he in his subsequent professional life, that, in the extent and accuracy of

his scholarship, he was in advance of multitudes who have received a collegiate diploma.

"On leaving the seminary, he was urged to take charge of the Pilgrim Church in Cincinnati. He also received a call to the then home missionary church in Winnebago, Illinois. In a letter written at this time to the accomplished lady who subsequently became his wife, and who was his beloved and efficient helper in all his ministry, he said, 'It will not do for us to pray the Lord to send us where he wants us to go, and then consult our own convenience and go where we please. I ought to be willing to stay in Cincinnati, or go to Winnebago, or anywhere, where the spirit and providence of God call.' Knowing the great need of laborers in the West, his heart turned thitherward, and he believed its promptings and the voice of providence were in harmony. Accordingly, he came to Winnebago, July 1, 1854, and was ordained to the gospel ministry, November 14, of that year. On the 17th of August, 1856, he was installed as pastor of the church, and also married, the same day, to Miss Susan Margueritte Grand Girard, with whom he had enjoyed a familiar acquaintance from childhood, and who in deepest sorrow, survived him. During his Winnebago pastorate, his church became self-sustaining, and was relieved of an embarrassing debt incurred in building a house of worship. A revival of religion of marked power was enjoyed in connection with his labors in the winter of 1857-8, resulting in many conversions, chiefly of adults and heads of families.

"In November, 1860, Mr. Sloan was invited to the charge

of the church in McGregor, Iowa, to which place he removed at the beginning of the following month to spend, as result proved, the remainder of his life. His pastorate in this place covered a period of nearly ten years, though he was not formally installed till February 13, 1868. Considered in respect to the conversion of souls, the growth and prosperity of the church, and the influence exerted upon, and recognized in the community at large, his ministry in McGregor was successful to an extent rarely equalled. In the winter of 1864, a deep seriousness manifested itself among the people, and the pastor held continuous religious services for four or five weeks following the "week of prayer," as the result of which many back-sliders were reclaimed, and forty persons were hopefully converted. The fruits of this revival remain to this day in the character and life of many efficient members of the church. Additions on profession of faith were made to the church at this and other times during Mr. Sloan's ministry, numbering in all seventy-four.

At the breaking out of the War of the Rebellion, his great soul was stirred to its profoundest depths with indignation at the treason that grasped in deadly hate at the nation's throat, and with sympathy for the cause of the Union, as the cause of God and humanity. His pulpit gave no uncertain sounds. With more of the fire even of his wonted eloquence, did he nerve the loyalty and stir the patriotism of his congregation. Said one, then of his flock, who rendered signal service as a soldier, and who now fills the highest

civil position in the gift of his state, 'Mr. Sloan stiffened all our backbones, by the sermons he preached in those days.' His heart was with the men, his influence and help to make defenders of the nation's flag; and in 1863, his church granting him leave of absence, he joined the Twenty-first regiment of Iowa volunteers, Col. (now governor) Samuel Merrill commanding, as chaplain. He continued in the service until at the end of five months, failing health compelled him to resign and return to his home work."

We break into the quotation long enough to say: Mr. Sloan was not a home missionary and made no reports from McGregor. There is however a communication from Mr. Sloan published in the News-Letter of November 1863, which is as follows:

"If you think proper to mention such things, you may say that our people have lately surprised us with an elegant carpet and a valuable gift of books, among which are Smith's Bible Dictionary, Stanley's History of Jewish and Eastern churches, Fairbairn's Typology, Froude's History of England, Buckle's History of Civilization, Cyclopaedia of American Literature, Sprague's Annals, and McCosh's Relations of the Natural to the Supernatural. If any church can make more choice selections for their minister's folks, we would like to see them do it."

The quotation continues:

"During his pastorate at McGregor, his services were frequently sought for in other places. He received calls from Dubuque, Waterloo, and Des Moines, in Iowa, Memphis, Tennessee, and Princeton, Illinois, and was approached with

reference to call by persons from other places. But his attachment to this people and the absence of what seemed to him decisive indications that God wanted him to go to elsewhere, led him to decline all these overtures except that of the church in Des Moines, made a few weeks before his death. This, in accordance with convictions of duty induced by a variety of circumstances, he accepted, greatly to the regret and sorrow of his church and congregation; but in consequence of his sickness, and the uncertainty of its issue, his expected dismissal from his McGregor flock was not consummated by the Council convened for the purpose, and he died as he had lived their pastor. His last public service was the expression of the "Fellowship of the Churches," at the installation of Rev. J. C. Bingham, D. D., as pastor of the church in Dubuque, a few days before he went to receive the fellowship of the church triumphant in heaven. Those present on that occasion will not soon forget the rare felicity with which the duty assigned him was performed.

"As a minister and pastor, Mr. Sloan has left behind him few superiors. There are those, doubtless, who, in some particular qualities, gifts, or attainments, exceed him; but among the numbers of the sacred profession that the writer has known, he can think of none in whom all the gifts and characteristics desirable in a Christian minister were so completely, harmoniously, and delicately combined as in him. He excelled in the pulpit. He excelled equally in pastoral skill and care, and in the social every day life of the parish. A man of deep and quick sensibilities, his feelings

were always under the control of his judgment and conscience. A man of clear intellectual perceptions and strong reasoning powers, he never suffered his logic to chill the warmth of his imagination, or dull the glow of his affection. A man of positive opinions, and unflinching in his utterance of them, whenever he believed loyalty to truth required it, he was never harsh in spirit, or manner, never narrow or bigoted, and was distinguished always by a true and generous charity. A man of singular modesty and unobtrusiveness, he never thrust himself into positions of prominence and responsibility; but when called, as he often was, by the voice of his brethren and the providence of God to fill them, he responded as one who, without undue confidence in himself, had learned not to shrink from duty, and who meant to do it well. In the chair of the moderator of the General Association of the state, in the pulpit, as chosen preacher of its annual sermon, and in the councils of the directors of the Seminary of Chicago, while never losing his characteristics, unassuming air, he was found equal to the demand of the time and place. The qualities here indicated, with Christ as emphatically the one ruling power in his heart and life, and the inspiration of all his work, made him a man it was impossible not to love and honor. As preacher, he commanded a broad scope of thought and theme, with Christ ever in the foreground. His style was clear, and vigorous, and the march of his ideas, orderly and majestic, but never stilted. He could make a sharp and telling thrust at prevalent evil, as when he said, not long before his death, 'The man who goes into a position

of public trust poor, and comes out of it rich, furnishes prima facie evidence that his is a scoundrel," and abate no jot or tittle of the dignity and solemnity that belong to the pulpit. His manner was deliberate, but nevertheless, prompt, earnest and impressive; and not unfrequently his discourse touched the heights and depths of the most stirring and glowing eloquence. The men are few who can more perfectly command an audience than he did, or more surely interest and instruct them. He was a wise counsellor of his friends and of the churches, and in the associational and social gatherings of his brethren of every sort, his presence was always a joy and a blessing. It was no common loss and sorrow which fell upon a multitude of hearts, when, to the list of the dead, was added the now sainted name of SAMUEL E. SLOAN.

He died at McGregor, October 29, 1870, at the age of forty-one.

He appeared to me to be much older than that. I would certainly have said that when I began to know him, in 1868, he was then more than fifty years of age.

It was in his church at McGregor, in 1868, that I was licensed to preach. On the eighteenth of the same month, he preached the sermon of my ordination. I have the manuscript of the sermon in my possession, now.

Mr. Guernsey has failed to mention one of Mr. Sloan's marked characteristics. He was chock full of fun. He was not what you would call a jolly man. His humor was not forever effervescing, or bubbling over, but it was flowing out a constant stream. He was full of odd conceits, and quaint and brilliant sayings. I went to Adams, Minnesota, with a carriage

to bring down for my ordination Ephraim Adams, Father Windsor, and Mr. Sloan. It was a lively company, and Brother Sloan was the principal entertainer. I remember that one of his stories was about a decoy duck which he placed in the river, and was waiting for the live ducks to gather about the wooden image. As he was waiting, other hunters came along, and seeing the duck in easy range, peppered it with rounds of shot, but still the bird bobbed up serenely after each volley, and they could not understand why their aim was so unreasonably poor. All the while Brother Sloan was lying low, but convulsed with laughter, to see the fellows filling his decoy with shot with no perceptible effect.

The text of his sermon at my ordination was, "Holding forth the word of Life." He was a magnificent preacher, No wonder the Plymouth church gave him a call. He accepted, but a more commanding summons took the precedent.

Some of Mr. Sloan's sayings remain with me to this day. One was this: "Congregationalism lacks occasions," and he advised that we should make the most of the few occasions we have.

At another time, at a meeting of Association, as ministers were telling the books they had read, Mr. Sloan said: "When I was young, I read few books, and I was lean; now I read many books, and I am full."

A glorious man was this Samuel P. Sloan.

Twenty-ninth sketch,

William A. Adams.

I find very little in our Congregational records respecting this man. He was commissioned for Charles City, July 1, 1862. As he was ordained here, it is probable that this was his first parish. He was in charge at Charles City for two years, leaving in July of 1864.

The Congregational Quarterly for 1866 locates him at Fort Scott, Kansas. His name does not appear in the records of 1867, but there is no record of his death. There are none of his reports to the Home Missionary published, nor is there an item respecting him in the News-Letter.

About all I know to say of Mr. Adams is, that he was two years in Charles City, and was the second pastor there.

I have the impression that he was a very pious man; that he talked religion on all occasions, sometimes making a display of his piety which was offensive, and stood in the way of his approach to some of his people. I may be mistaken in this, but this is the image of the man as he comes to my mind.

Thirtieth sketch,

Smith Bartlett Goodenow.

Smith Bartlett Goodenow, son of Nahum and Sarah Taylor (Russell) Goodenow, was born in Damariscotta, Maine, May 16, 1817. He was left fatherless at an early age, and for ten years found a home with an uncle in Providence, Rhode Island. He was apprenticed to a watchmaker when he was fourteen years of age, and soon after was converted under peculiar circumstances. After work hours, playing on the streets with some companions, they happened to be passing a church where Rev. Charles G. Finney was preaching. Led by impulse, he pushed his way into the throng standing in the aisle. It came upon him for the first time in his life, under the pungent words of the preacher that he ought immediately to be a christian, which he decided to do. He studied his Bible, and tried to do all christian work that came within his reach. He was boarding now in a Universalist family who ridiculed his efforts after a christian life. An opportunity for public manifestation of his feelings was not given for almost a year, when he stood on his feet as one who is seeking to be a christian. In conversation with a christian worker, he realized that he was really a follower of Christ and united with the church and set himself at once about the Lord's business. He was so successful that he was advised to enter the ministry, and some ladies in the church agreed to help him in securing an education. He studied at Waterville Academy, and was in

Waterville College for three years, but graduated from Bowdoin in 1838. After graduating from college, he taught for a time in Brunswick; and was superintendent of schools in Bath, Maine, where he studied theology with Dr. Ray Palmer.

He was ordained at Providence, R. I., August 17, 1845, and was for a time pastor of the churches at Westerly and Riverpoint. He was installed at Milford, Massachusetts, September 30, 1844, and dismissed January 1, 1846. He was installed again at Edgartown, June 30, 1847, and dismissed October 28, 1851. From 1851 to 1853, he was city missionary in Newark, New Jersey. Then in October of 1855, he was installed at Saugerities, New York. In November of 1858, he was settled at Rockville, Connecticut, and in 1861 and 1862, he supplied at Vassalboro, Maine. In 1862 he came west. He began at Waterloo, July 1st, of that year, and closed his work with the church July 1, 1863. His coming to Waterloo is announced in the News-Letter for August 1862, as follows:

"The First Congregational Church and Society of Waterloo Iowa, have extended a unanimous call to Rev. S. B. Goodenow, of Maine, to become their pastor."

A little later, in October, the following appears:

"Rev. S. B. Goodenow has accepted the invitation to labor with the Congregational church of Waterloo, and has gone East for his family."

From this field, in March of 1863, he reports to the Home Missionary as follows:

"This day closes six months of my labor here. Coming from an experience of almost twenty years in the New England

ministry, I am strongly impressed with the greater hopefulness of labor in this field. There is more docility and teachableness, more expectancy and consent toward a true ministerial work, than at the East. A preacher can tick the seconds in Massachusetts, but he can strike the hour in Iowa.

"Called from 'away down East' to take charge of this church, 'way out West' I find it occupying a very important but a critical position. It was organized six years ago, at this county seat, a place of large and growing business on the Dubuque and Pacific Railroad, at the Cedar River; so that it ought to be a center of influence for Christ, and there is much depending upon its early training.

"Looking at the enterprise in all its perils, yet with its hopeful promise, I have seen that the first great step to safety and success, must be the removal, if possible, of our onerous and threatening and disheartening debt. Accordingly having, with some expenditure of time and labor, removed my family from the East, and arranged them snugly and nicely upon the ground, and having found our way very largely and pleasantly into the acquaintance and hospitalities of the people,--for society here is as agreeable, considerate and refined, as in an Eastern town, I have proceeded to grapple at once the hydra of debt as the foremost foe."

"A movement has been initiated, which promises well, with a little external aid, for the entire liquidation of all liabilities. This is calling forth great sacrifices from a few; for there are only five or six church members who feel able to see with what cheerfulness outsiders are coming to the

rescue. The men of the world, by their liberality, but to shame some professors of religion. And when this work shall have been achieved, it will be a glad day here. The church relieved from the terrible incubus will take a new stand for independent stability, and permanence."

"Under the impetus of such new and hopeful movements, made at my instigation, along with marked promise of improvement in the ordering of God's house itself, I have been unable to tear myself away, in order to enter upon other labors which beckon me elsewhere, and which my own tastes and desires urged me to accept. I feel that the little flock here struggling against difficulties thus makes a new and unexpected claim upon me, which no allurement must tempt me to forget."

"The 'Forefathers' Day'--God be blessed for its memories --we have duly observed by appropriate discourse and singing; and to-night we observe the New Year's Eve with a festival for the Sunday School and congregation. Then, to-morrow, by spiritual festivities of prayer and worship, we seek a new baptism of ourselves and the world, and usher in our country's jubilee of freedom. God grant a happy new year of faith, hope, and charity to all."

From 1863 to 1866, Mr. Goodenow was connected with county newspapers at Cedar Falls and Independence, but he preached somewhere almost every Sabbath as there were many calls for his service.

September of 1867 finds him back again in the pastorate, commissioned for New Jefferson as the place was then called (the Jefferson of the present day.)

From this field he sends in a number of reports. The first published December 1868 is in part as follows:

"The last six months of this little infant enterprise has been devoted to the building of a church edifice, as the previous six months were spent in preparation for it; so that the great labor of the whole year has been securing for the cause here a local habitation and a home. In this enterprise, we have, by a good Providence, been favored and helped through beyond expectation, in a manner wonderful considering the fewness of our numbers, and the smallness of the means at command. A feeble band of seven members, only three of them men, all in embarrassed circumstances, with none around, or next to none, to sympathize, we started to build a cheap chapel for \$1000. Instead of this we have succeeded in building a neat and tasteful church edifice to cost about \$1800. It is now about finished and ready for dedication, with the bills thus far incurred all provided for through the generous aid of the American Congregational Union."

"We shall have other considerable bills to meet, in the way of stoves and pipes, church furniture, more paint, fencing, etc., but doubtless the same kind Providence that has thus far helped us will see us through. Although the Congregational element and influence are as yet so feeble here as to seem almost swallowed up in the in-rush and out-push of other denominations, yet the people at large have been kind in making us small donations, to help us through; and your missionary has been courteously received and his solicitation honored by most of the community. Thus, by great

effort and large sacrifice he sees at length a place to stand upon, a church home and center of action; and with such a foundation laid, the way is prepared to go forward in earnest christian effort, for the building up by degrees of a congregation and the fuller establishment of the kingdom. The progress under such circumstances must, of course, be slow.

"In some out-of-the-way communities, there is a dearth of preaching. There is a sort of union work may be undertaken; and persons of all denominations and tendencies, may be gathered into one organization as an independent, and in fact a Congregational church. For such Union work, we rejoice that our Puritan polity is the best, perhaps the only proper instrument. We have pleasing examples of the good work, the rapid and strong work thus accomplished. God grant the increase of such unsectarian opportunities."

"But many places, and especially the prominent places and points of interest on railroads and great national thoroughfares, are otherwise situated. Here is no dearth of preaching; no lack of religious movements of every sort. Each sect in the land gets up its little organization to 'occupy the ground.' As lawyers, and doctors, and men of other pursuits rush in beyond all present call, for the purpose of pre-occupying the field, so the sects are on the alert to organize and send in their own preaching to every prominent place. It thus comes to pass that, at such a point as this, there are churches and preachers more than are needed; sectarian lines are sharply drawn; every person or family coming to the place is at once seized and appropriated by that denomination to

which it has had any previous relations, whose Shibboleth it can pronounce. There is little opportunity in such cases for labor of an unsectarian sort.

"Here the number of such is few. The emigration is as yet but slightly Congregational; and by derivation as well as education, it is not congenial to our system. In a new Western town, the motley gathering is at first not much Puritanic or New Englandish. People of an intelligent New Testament, that is, Congregational type, are not in such a hurry, and are later in reaching these places with their type of immigration.

"Yet must the foundations be laid. All these sixteen counties of fast-filling Western Iowa, all these one hundred miles square of richest prairie farms, all this great national thoroughfare (the Northwestern Railway) with no other Congregational organization along its growing towns for six score miles, from the Des Moines to the Missouri,--all this is a field that we as a denomination must enter in and possess, at least by this one church at Jefferson, the most important county seat of all. The prevailing sects, though many, are not supplying these regions with the unadulterated gospel of holiness and truth. Breaching, while a drug, is too plainly and too commonly an unwholesome drug. Fractice is more deleterious still. The standard of piety is such as to make us blush for the name of christianity.

"We, a bare handful, toil at this outpost, and enclose the field for an after growth. Let fellow laborers come to our aid. In all the press of Iowa land and Congregational

emigration let some families that seek an inexpensive and promising home, come to this fair spot, with its cheap, rich prairie and woodland, and its preeminent advantages of railroad, markets, and organized improvements. Here they will find a religious home, an opportunity for christian usefulness ready for their mind and hand.

"Especially have we here a rich field of action in our prosperous Sunday School."

"Among our other mercies, has been the splendid gift of a rich silver-plated Communion Service of eight pieces, the liberal donation of the Congregational Sunday School at Jamaica Plain, Massachusetts; together with a nice pulpit Bible from the superintendent, the whole worth at least fifty dollars. This is a great change to us from our pitcher and tumblers at the holy sacrament; and coming with such hearty good will from our young friends at the East, the timely offering awakens our tenderest gratitude and respect. Our own little Dorcas Society has done nobly for us. They have piled their busy fingers in quilting, sewing rags, making carpet, and various work, with a festival and other social occasions, until, for the fifty dollars they subscribed, they have already paid over one hundred and sixty-two dollars on our new church edifice. Blessings on these women; what could we have done without them."

The second report, May 1889, is an evident continuation of the first report. The missionary writes:

"On the Sabbath preceding Forefather's Day, we dedicated our little church edifice, as an offering to God and the pilgrim Fathers' faith and polity in this newly opened region.

It is only 26x36 feet, besides the projection; but it is neatly finished, with a spire (no bell as yet); and cost us \$1800--the Congregational Union furnishing \$500 of the amount. This edifice your missionary has secured by great sacrifice to himself as well as to the very few that have labored with him, in the face of obstacles untold and untellable. But, being secured, it forms the material basis for a work here, feeble indeed at first, but promising great spiritual blessing in the time to come."

"With five members only, this church started two years ago; and, alas! those five have been scattered; so that, with the additions made, there are now only ten. Their pecuniary means are little, and the influences are not favorable to the gathering of a congregation, except by slow stages, and through steady and laborious effort."

"The most encouraging part of our labor is in the Sunday school. This is still under the sole superintendency of your missionary, aided by his wife as teacher of the adults. We have succeeded in gathering to us the children and others for instruction, and the interest is remarkably maintained, our school comparing most favorable with the others in town."

"One great want here is a little true Congregational immigration, to make something more of the working force, where with to gather neutrals and indifferent people under our influence. These latter will not enlist till they are quite a respectable gathering of the steadfast ones. Then, when a congregation is really formed, outsiders are attracted to it, but until then it is the mere getting together of struggling

material, without much to depend upon. Let even two families of staunch christians come among us who are willing to go to work with a few, and build up, we should feel quite made for the future. 'To him who hath it shall be given.' It is so with congregations in this new country. People will flock where toher people go; and the great difficulty is in getting the first fifty regular attendants on a service. Where folks shall go to meeting depends much less upon the quality of the preaching, than it does on the popular current of attendance established. Such is the experience of work men on the Western field. Give us a few founders, therefore; or at least time to await their coming, and then we will begin to develop more fruit. Till then, patience, faith, and hope are our main dependence. This is a beautiful country, one of the very best places of the West for settlement. Christians, come on!"

The third report, published in December of 1869, is a story of his tramp after lost sheep. He says:

"My labors this season have largely consisted in scouting on the prairies and hunting up 'lost sheep of the house of Israel.' In this work I have had to travel mostly on foot, and have found great difficulty in crossing streams and traversing 'timber' and 'sloughs'.

"After a long tramp one day in search of a new-come family, I reached the river vulgarly called the "Coon." No boat, except tatalizingly on the other side. No human being within a long distance of that tangled wild. After considerable rustication and rumination, a partial stripping to try fording of the swift current; but it was too deep and too violent.

Then a further tramp of a mile or two, till a friendly house was reached. A hospitable dinner, a confab in the corn-loft, and then I was rigged off on horse-back, with an outrider to see if the river could not there be forded. All the kindness was in vain. A half mile brought us to the wanted crossing; but the submergence of 'lone rock' in mid stream proved the passage impracticable, without swimming the horses and drenching our garments as well as risking our lives."

"Then a detour was determined upon; and after walking some miles and crossing two large creeks, I found another new family whom I had had in view. The old story. A couple in mid life, with a little group, struggling to begin a new home of their own; lately from far off East, once Congregational members, but membership lost in several migrations, the family altar broken, and the heart altar, too, of course, lying waste. An acquaintance was soon made, attendance at church secured; and at the late sacrament we welcomed the wanderers to our fellowship and love."

"That afternoon was yet but half spent, and further reconnoitering was in view, a mile of footing brought me to the school house. Thence I enlisted one of the family just visited, and with maiden bare-foot convey I made further acquaintance still a mile further on. There I learned that by a longer jaunt over the fields, and across through the timber, I might reach an old bridge and cross the river after all. Two miles more of pilgrimage; and lo, the bridge had washed away! But fortunately one was found to act the ferryman and get me safe across. On the other side of Jordan at

last. Two miles more brought me to the domicile I had first sought.

"The sun was going down, and my strength was going out; but my family made me welcome in their new house, just roughly boarded in, on the raw ocean-like prairie. This was no small welcome. The greeting of a family of just twenty persons in one unfurnished room! Two brothers and their wives one with nine children, the other with six, and an aged grandfather from Scotia formed the little group. Here on the borders of being, the two circles from widely separated states, had met within a month the first time in twenty years, and so to most of them, the first time ever. Here were two cousins by the name of George, two Willies, two Hatties of similar age, and sundry other fair prairie blossoms were having good times together as children know how. And wasn't there life and love, a little babel of cheery voices a densely populated citadel far out on an island refuge."

"Supper ended--and they have vituals, yes, for strangers, even in these lone huts, far 'out of sight of land'--prayers said and chat ended, then to bed. Myself the twenty-first lodger among beds and bed substitutes strewn all around. I had a comfortable night, saying nothing of mosquitoes, which are terrible nuisances hereabouts, and nothing of the savory smudge wherewith invaders were partly smoked out. The next morning I was taken on my way rejoicing. The result was four members from under that roof of three generations, grandfather, parents and daughter. That tramp cost me fourteen miles walk and any amount of mud and weariness; but it paid full ten per

cent. Thus we pioneers have to gather them in.

"I have spent much time touring and preaching in a new settlement eighteen miles from here. And the way I have enjoyed the rude hospitalities, and made trial of emigrant accommodations, would be more amusing than credible to unaccustomed minds."

"One good woman, a pious soul, entertained me for hours with the doleful tale of her poor boy, the eldest of eight, lately torn literally in pieces by the railroad cars. Among the relics shown me was this verse on a slip taken from his tattered vest pocket.

"Could all the sins that men have done,
In thought and word and deed,
Since worlds were made or time begun,
Unite on one poor head,
The blood of Jesus Christ alone,
For all this sin could well atone."

"Then I read it in public, one young lady dropped her head and wept, recognizing it as the very verse she gave him at their last interview. Thus dropping here and there a leaf from the tree of life, she made herself unwittingly a missionary; and 'this that she hath done shall be told of a memorial of her.'"

In his last report from Jefferson, Mr. Woodnancy gives a very interesting and graphic account of the beginning of Grand Junction. The communication is as follows:

"The new labor I undertook the past winter, forms a forcible illustration of the rapid movement of things in the West.

We here see towns and cities growing up as if by magic; and christian people must be on the alert to keep pace in their religious enterprises with the worldly institutions around them. If a nation is not literally born in a day, a city often seems almost to be built in a night. It has been so at Grand Junction."

"With watchful mind and eye, I last summer heard the rumors of the coming railroad (the Des Moines Valley Railway) which was to cross our great Chicago and Northwestern Railway, they said, only seven miles from this my old field at the county seat. With interest I noted the prophecies of a great town to spring up there. In August of last year, I went upon the designated ground, out upon the wide uninhabited prairie, to see if I could find any stakes driven, where a railroad or a settlement was to be. Amid the tall grass of the widespreading swales and glades, I slunkered 'out of sight of land', that is, with no sign of human existence, no building, no fence, no shrub, no pathing to be seen in any direction--nothing save one broad, rolling sea of untamed verdure; and there in mid prairie, I found at last the little fine sticks driven down in a long vanishing line, which told where the commerce of distant regions was soon to roll along its iron way; where, in a few weeks, the bustle of business should hum through numerous streets. I could not see it then; but I see it now.

"My other duties occupied me for three months, and it was not till November that I went again to note what had meanwhile been done. And lo! I found a thriving town, and the

prancing steam steeds careering in every direction, streets all laid out many stores occupied and driving a flourishing business, two fine hotels built, and guests in plenty, a great number of dwelling houses full of people, a great railroad roundhouse of brick, finished and occupied, a bank in process of erection, and numerous other signs of progress. The old settlers of the place were already beginning to put on airs before the green new-comers, and I, who three months before had rode those untrodden slopes, seemed to the citizens only as one of the aborigines of the realm left over from the primeval times."

"It was Saturday. I found to my surprise that there had not been as yet any such thing as a Sabbath service or indeed any preaching service in the place; and these hundreds of busy people were literally without the gospel. What a wonder that sectarianism could have held itself back so long, and that a half a dozen preachers of so many orders had not already driven their stakes as usual along with a dozen doctors, and a score of lawyers, all anxious to hold the ground, 'in advance of all others!' Surely, here was a call for labor, and a chance to build on no man's foundation. So I bestirred myself, got permission of the mason, and commenced arrangements for Sunday preaching in the large and elegant, but yet unfinished station house of the railroad. The mortar and shavings were shoved back, the stage plankings arranged on nail legs, a work bench adjusted for the pulpit, and then I proceeded to 'ring the bell.'

"An Iowa church bell--you know what that is? It is a personal invitation by the preacher to everybody in town. Into shops, stores, and houses, and front doors, and back doors, and cellar doors, upstairs and downstairs, over fences and behind woodpiles, everywhere a call, a few kind words, and a welcome for young and old to the dedication of the depot and town to God. They were all there. It was a success; and then again at a later hour. And so also a fortnight after my dedication of the new schoolhouse. Thus, beginning from Thanksgiving, I have kept up full services every second Sunday with a Sunday school set up and in successful operation every Sunday. And so was established the first religious enterprise at Grand Junction, with no other enterprise for all the long winter to compete with it."

"That is now a city, rapidly growing, with established institutions, a large newspaper, the 'Grand Junction Headlight'--emblem of the engine lights to be seen coming from all four directions a dozen miles away. Let God be praised that, at that important center, we have been privileged to set up the Gospel Headlight by a preemption claim, to shine, we hope, for all coming time."

This pastorate at Jefferson, with a few months at Grand Junction, covered a period of three years. From 1870 to 1872, Mr. Goodenow was pastor at Gono, Illinois. From this place, he made two reports, the first describing Gono as a fragment of a town cut to pieces by the railroad which passed by on the other side; the second showing how the financial misfortunes of the town brought the fragments of the churches together in closer fellowship."

After two years at Ceno, he was two years (1876-8) at Earlville; and then two years (1878-80) at Roseville; and this was the end of his ministry.

Rev. J. B. Chase wrote his obituary for Congregational Iowa the same being published in May of 1897. In the closing paragraphs of the obituary, Mr. Chase says:

"In 1880, Mr. Goodenow retired to his homestead near Battle Creek, Iowa. He supplied for a little time the church at Silver Creek, but his feebleness precluded severe labor, and he gave most of his time to literary work. He published in 1843, "The New England Grammar," and in 1848, "The Book of Elements." He has contributed much to the Congregational Quarterlies, papers and tracts on current topics of interest to the religious public, premium essays on the Sabbath, and on slavery, discussions of church polity, etc. In 1874, he published a book on "Everlasting Punishment Attended with Everlasting Decay," and in 1884, he published another on "The Pilgrim Faith Maintained." He printed in 1896, a very exhaustive treatise on Bible Chronology, which cannot fail to be a standard."

"He was married in 1839 to Miss Sarah E. Fane of Brunswick, Maine, who died in 1851.

"In 1853, he married Miss Caroline Russel Yates, who with her two children, now mourn his loss."

"Mr. Goodenow was a faithful, hardworking, scholarly man, full of love to God and for the souls of men. Retiring and modest, he shrank from publicity and gave himself much to thought and research. He has left behind him valuable material which he had hoped to publish."

"He had been feeble for several years, and when the summons came after a brief illness, he entered joyfully into life. In accordance with a promise, previously made, Rev. J. B. Chase of Correctionville conducted the funeral services at the Presbyterian church of Battle Creek, and he was laid to rest in the cemetery near by. The bereaved wife will continue to reside on the old homestead."

I do not remember ever to have met Brother Goodenow, although we were together in the state for a number of years.

Evidently he had a fountain pen with a large inkwell well filled; and he had an extensive vocabulary.

His principle work in Iowa was at Jefferson. This, and what he did for Grand Junction was eventually lost to Congregationalism, as both churches became Presbyterian; but his work was not lost to the kingdom, or to the Commonwealth.

Thirty-first sketch,

William Henry Osborne.

William Henry Osborne, son of Silas and Polly (Bush) Osborne, was born in Marcellus, New York, August 26, 1811.

It is evident that he did not have a thorough education in the schools. He received a part of his training in the Rochester Academy. At the age of twenty, February 2, 1831, he was married to Lucena Randall.

His early associations were with the Free Will Baptist people, and he was ordained to the ministry in this denomination, October 15, 1839. He became a Congregationalist in 1852. In his Congregational ministry, he belongs to Michigan. He began in our communion at Celoma in the summer of 1852. From 1856 to 1860, he was at Keeler, and Brady; and from 1861 to 1862, at Parkville.

In 1862, he came out to Iowa, and September first, began a pastorate of two years at Webster City. His report from this field (September 1863) is as follows:

"In March, I held a series of meetings here, which resulted in the hopeful conversion of from thirty to forty souls. I have had experience in revivals of religion, more or less, every year of my ministry; and I think I never saw deeper convictions, clearer conversions, or greater displays of divine grace, and I think I never saw a greater moral change in any place than there appears to be in this village. It was all a divine reality. It was the work of God. I have recently witnessed the most solemn scenes that I ever wit-

nessed in all my ministry of twenty-five years. God is still with us. On the first Sabbath of May, twenty-two persons united with my church here--nineteen on profession of faith, and three by letter. I expect more at our next communion, on the first of July.

"As I have mentioned before, when I came here, there were only six members of this church, and they were almost disheartened. At a church meeting last December, they covenanted together anew, that they would commence the year with fresh consecration to God; and from that God began to revive his work. Before I commenced holding meetings every evening, I visited almost every family in the village, and I think that the revival has been one of the most thorough that I ever witnessed. Six persons have united with the Baptist church, and seven with the Methodist; and there are about a dozen that have not united anywhere, but who will probably most of them unite with us. The converts are among the best of our citizens, with the six who joined us last January, twenty-eight have now connected themselves with the church since my coming.

"I have labored hard during the last quarter. I am suffering again severely with my lungs; but I love the work of the ministry. Oh, how pleasant, how glorious, how heavenly! And yet, dear brethren, I have great trials and difficulties to overcome, as well as other missionaries and other ministers. But the Lord says, 'In the world ye shall have tribulations, 'but in him ye shall have peace. How wonderfully this is verified. All through the gospel ministry we have

tribulations, and we are permitted to enjoy peace."

In the News-Letter of March 1864, Mr. Luernsey gives us a little view of Webster City as it was in Mr. Osborne's time. He says:

"Webster City is located near the Boone River, on the eastern border of a broad prairie, which stretches unbroken from that stream to the Des Moines a distance of over twenty miles. It has a population of some four or five hundred, and is the county seat of Hamilton county. The buildings of the place are chiefly of wood and painted white. They are of better grade than that of many new towns."

"When their present minister, Rev. W. H. Osborne commenced his labors with them a year ago last fall, it was almost like breaking ground anew. The blessing of God has, however, been with him, and chiefly as the result of a very precious work of grace last winter the church has a membership of about thirty-five, and is in a position every way hopeful. Last summer, they purchased a building formerly used for school purposes which they proposed to transform into a house of worship, and we have just received a letter from Brother Osborne in which he says, 'We have our church all completed, grained throughout inside, the walls papered, and the whole a most little sanctuary.' It may now be considered, we think, that the sharpest crisis in the history of this church is passed, and that their course will henceforth be onward."

After these two years of service in Iowa, Mr. Osborne returned to Michigan and held pastorates, 1865-68, at Ficksburg, and Grandville, in 1868-70, at Augusta, residing at

Yipsilanti; and in 1873-9, at Hartland and Tyrone. In his retirement, he lived 1879-81 at Yipsilanti; 1881-3 at Grand Rapids, and from 1883 to 1885 at Lowell. He died at Lowell, October 28, 1885, aged seventy-four years, two months and two days. His wife survived him and nine of their fourteen children.

From these scanty records, Brother Osborne appears before us as a man of limited education; a proselyte Congregationalism from the Free Will Baptist church; evangelistic in spirit and methods; more of an evangelist than pastor; a man of enthusiasm and fervent piety.

He does not properly belong to Iowa; he simply paid us a visit; he belongs to Michigan.

Thirty-second sketch,

Daniel F. Savage.

Julius A. Reed begins the short story of the life of Mr. Savage as follows:

"Rev. Daniel Foster Savage, son of Daniel and Sarah (Thaxter) Savage, was born at East Machias, Maine, January 31, 1838. He was a member of the class of 1857 in Amherst College, but left a short time before graduation. He was graduated from Andover, Theological Seminary; and was licensed January 29, 1861, by the Norfolk Association, of Massachusetts, and ordained as an evangelist October 6, 1861, at Lawrence, Mass. The sermon was preached by Rev. E. F. Barrows, D. D. of Andover."

Mr. Savage began in Iowa with a little church of twelve members, which did not long survive, at Cedar Rapids, October 28, 1861, supplying there until June 25, of 1862.

"Since leaving Cedar Rapids," says Mr. Reed, "he has preached at Cass, Jones County, from September 1, 1862, till September 1, 1863; and at Stacyville, Mitchell county, from October 1, 1863, and to October 1, 1864."

"September 17, 1861, he married a daughter of Royal and Eliza (Stowell) Bosworth of Ware, Massachusetts."

None of Mr. Savage's reports from Cass were published; but there are two from Stacyville. The first, May 1864, is as follows:

"When I last wrote from Cass, I expressed regret that I was to report no more to your society from that place, and ventured to hope that I might resume my relations to you in connection with some other church and people. I thank God

who brought me to this place--which I never should have found or chosen--gave me favor in the eyes of the brethren opened the way, so that on arriving with my family and goods, a comfortable home was speedily found, and kept us safely during our journey over many weary miles of bleak prairie. in the chilling autumn wind and frequent rain. Though the sun scarcely shone during those five days, yet we were enlivened by the kind smiles of those dear friends with whom we were permitted to tarry for a night. Our route lay through Quasqueton, where we spent the Sabbath and where the brethren would have kept us through the year. Next we lodged at the "Prairie House" an ancient log edifice, and added to our experience of life in the West. Another night brought us to Bradford, and to Brother Nutting's hospitable dwelling, where the only thing wanted to our felicity was the presence of our open-hearted friend. He was about his Master's business that was wholly superfluous, for the horse was tired enough to halt at the slightest hint. There our Brother Adams bade us be 'warned and filled', refreshing us spiritually, too, bidding us God speed. There was another night of rest among strangers and another day through the wilderness. The last stage of twelve miles was done in a lively snow storm by pocket compass on the prairie, and almost out of sight of land. With no harm or loss, yet glad that our goal was reached, we hailed the appearance of this little village henceforth to be our home.

"The church made a generous effort in subscribing for the support of the gospel, and have promptly met their obli-

gations, advancing at the outset a considerable sum to defray the expenses of moving.

"We have great encouragement to labor here. The religious and moral sentiment rules the community; and being rather isolated, we are free from many injurious influences that operate in larger and more frequented places. The citizens justly pride themselves on their freedom from strong drink from vice, from contention, and litigation, during the whole history of the place. The secret of this is found in the character and aim of the early and earliest settlers. We have now a thriving population, a large proportion of children, of young men and maidens, who have; for the most part, been well trained."

"We have a healthful atmosphere, albeit the winds are keen and the mercury has a habit of running very low and a difficulty in getting up again. So healthful is it that as one brother expressed it, 'People thought they could not die here, but must go away somewhere to die.' But from this false security we have been aroused by two striking providences. While we were just reaching the place last October one of our citizens being on the way to market many miles from home died suddenly. A neighbor cared for the team and load and brought the body home. This was a shock to the community, and an overwhelming blow to the bereaved family."

"From this dispensation of Providence the community seemed speedily to recover, and there was need of a repetition of the warning. On Thanksgiving day, there were

among the people assembled for service, a group of boys just coming into manhood. After the discourse which was almost wholly of a joyful character, the burden of the brief concluding prayer was this: 'It is better to go to the house of mourning than to the house of feasting'--for I remembered now, a year before, the afternoon service in our church in Cass was a funeral service. With this thought we went to the house, where a feast was prepared in good New England style. As night drew on, our pleasant company began to disperse. Almost the first to leave were quickly back, to fling into the open door from the outer darkness the appalling tidings, that one of that youthful group who had spent the afternoon in pleasant pastime, was now near his death. An accidental discharge of a gun had inflicted a deadly wound. He was taken into the nearest house, his mother quickly brought from her home, half a mile away, that, if possible, she might see her only son while he was yet conscious. His father was gone a hundred miles away to the Mississippi to market, and returned on the following day to find his house desolate. The funeral took place on the Sabbath. Rev. Mr. Coleman conducted the services, having long known and loved our good Deacon and his wife. This second voice of God awoke echoes in the hearts and consciences of many. There was a deep religious feeling, a turning to the Lord, though we fear that these impressions are wearing away. Three young persons united with the church on the first Sabbath of the year, and others seemed desirous of living a Christian life. May God grant us still farther

blessings and add many of his people."

The young man spoken of was the only child of Deacon and Mrs. Benjamin Helms. Later they moved to Iowa and I was their pastor for fourteen years, and Mr. Helms was a deacon in my church. They carried this grief to the end of their lives. Again and again they repeated to me the story of their boy's death. Mrs. Helms lived to be over ninety years of age. She carried her grief, but it was glorified in her abounding faith.

Once in her old age, as I called upon her, she said: "I am at the station; I have my ticket; I hear the rumbling of the train coming around the bend--the train that shall bear me to my home. Heaven is all about me now, but there is even a better Heaven than this." Heaven was all about her, though she was bedridden and deaf and in almost every way shut out from the world. She was shut in with God.

There is a second report from Stacyville (May 1887), which is as follows:

"This village occupies a remote tract of the little Cedar River, distant, by some ten miles of prairie, from neighboring towns. We have forty dwelling houses, well populated, two stores, a mill, a blacksmith and a wagon shop, one meeting house which will contain one hundred and fifty people, (has no bell), one school house with an appendage, rather unusual in the West, a neat tight woodhouse. Within two miles of the village, there are scattered around a score of dwellings, some rude habitations of log, and others more comfortable and commodious frame houses. The

dwellers in the village and in the vicinity usually attend divine service on the Sabbath, either at the meeting house or the school house, and the children very generally attend the Sabbath school. Our people are industrious, intelligent, moral and patriotic. There has never been a glass of intoxicating liquor sold here. There has never been a law suit. Rev. Mr. Coleman and men of like good sense and earnest piety, laid well the foundations of society. We hope that the place will always maintain the excellent character stamped on it at the first. The people have been trained to benevolence. Collections are taken on the first Sabbath of each alternate month for the various societies. A good beginning was made last month. We have a large number of children and youth, and among them a very earnest religious feeling has prevailed during the whole winter. There has been no decided revival, but a steady work of the spirit. Our religious meetings have been marked by no excitement or elevation of mind, but by seriousness and deep solemnity, and there have been several hopeful conversions."

Stacyville has always been a bright spot on the Congregational map of Iowa, although later the German Catholics came in and brought their beer and the continental Sabbath, and many things repugnant to Puritan Congregationalism of the New England type.

After closing his work at Stacyville, Mr. Savage returned to the East. Our State Minutes for 1865 locate him at Boston, and the Congregational quarterly for 1866 places him at Cambridge. His name is not in the quarterly for 1867, and yet there is no record of his death.

From the few references to Mr. Savage which have come to me from those who knew him at Cass and Stacyville, I would infer that he was a good man, but I have the impression that he was a man of slender resources and not a commanding personality. I have the impression, too, that he did not feel at home in the West and never became acclimated here; hence, his early return to New England.

Thirty-third sketch,

Horace Elijah Boardman.

Horace Elijah Boardman, son of Elijah and Mary (Foote) Boardman, was born in West Rutland, Vermont, May 18, 1836.

He studied at the Castleton and Burr Academies; he graduated from Middleborough, Vermont, in 1857, and from Andover Seminary in 1862.

He was married February 25, 1863, to Susan Caroline Locke, of Langdon, N. H.

He was ordained at Fort Dodge, July 15, 1863. The ordination service is reported in the News-Letter for August 1863, as follows:

"Mr. H. E. Boardman of the last class at Andover was Ordained by a council July 15th. The order of exercises was in part as follows: The sermon was preached by Rev. Jesse Guernsey, agent of the A. F. M. S.; ordaining prayer by "Father Taylor"; charged to the candidate by the Rev. W. W. Osborne of Webster City; Fellowship to the churches by Rev. A. Graves of Iowa Falls; address to the people by Jesse Guernsey, and Benediction by the Candidate."

There is a communication to the News-Letter, undoubtedly from Dr. Guernsey, published in March of 1864, which gives something of a view of Fort Dodge in Mr. Boardman's day.

"Its location," says Mr. Guernsey, "is a high and pleasant one, on the eastern bank of the Des Moines River, and though its prosperity was seriously retarded by the over trading and speculations so general in the West prior to the reverses

if 1857, its position in a region abounding in timber, gypsum and coal, as one that offers the strongest inducements to agricultural enterprise and labor, renders it ascertain as anything future, dependent upon human contingencies, that it is destined to become one of the largest and most important of our inland towns. More business is done there now, by far, than at any point in northern Iowa west of Cedar Falls. It could not well be otherwise, as Fort Dodge is the trading point for an extensive country south, east, and west of it, and for all the inhabitants of the Des Moines valley on both sides of the river north as far as the Minnesota line. Two of our principal railroads are destined to cross each other at this point, viz.: the Mookuk, Des Moines River, & Minnesota road, and the Dubuque and Sioux City. The latter will doubtless reach it in the course of, at farthest, two or three years. Now, the Congregational church of Ft. Dodge was organized in 1856. In consequence of the reverses which the town has since experienced together with certain internal difficulties which we will not detail here, it is not larger now than at the beginning. Previous to about one year ago they had not maintained public worship for a long time, and had been entirely without pastoral care except such as was involved in an occasional visit from Father Taylor of Algona. That however, was not unimportant. Indeed, we are not sure but it is to his influence and care, under God, that we are chiefly indebted for the continued existence of the church. It was mainly through his agency that Rev. M. A. Boardman, their present

minister, was induced to seek a commission from the Home Missionary Society that he might come and labor with them. He came with his young wife in February of last year, and found a pleasant welcome. They have proved thus far, admirably adapted to their place and work. We cannot doubt that with the divine blessing, they will accomplish a glorious work there for Christ and his church."

In the same issue of the News-Letter, there is a little item which expresses the sympathy of the Fort Dodge people for their pastor. The paragraph is as follows:

"Rev. E. B. Boardman and wife of Ft. Dodge desire to acknowledge with heartfelt gratitude, the receipt of seventy-six dollars and nineteen cents in money, and twenty-one dollars and sixty-five cents in groceries and so forth, at a Donation Visit from their friends on the eve of the twenty-third of February."

I think there was only one report from Mr. Boardman during his pastorate at Ft. Dodge which was published in the Home Missionary. In the May issue for 1864, he writes:

"One year has elapsed since I entered upon my labors in this place. The work which has been demanded of me here has been in some respects peculiarly difficult, but in some other respects it has been exceedingly pleasant. I desire to record the fact that on the whole, the past year has been to me one of very great enjoyment."

"The Congregational church here was organized in March 1856. But for a large portion of the time up to last March there was no Congregational clergyman laboring here, or near- or to this place than in Alona, which is forty-five miles

distant. The history of this little church has been an exceedingly trying one; so much so that for a considerable time it seemed almost on the point of becoming extinct. But the Lord preserved it amid all its trials.

"Last March the church was composed of eight members, and at that time, though a new minister was received by them, and by not a few others here, with a hearty welcome, and numerous expressions of joy, the prospects of our speedy prosperity were nevertheless considered to be very dubious. To-day we record the loving kindness of our God who hath greatly blessed us. Our little church now numbers seventeen members, not including myself; but what gives us more joy than any mere increase of members could give, is the manifest increase of spirituality in the church. This has become especially apparent, since the first of January. For the preceding ten months, comparatively little of it was evinced, except on the part of a small minority. But during that time an endeavor was made to present faithfully and in faith the fundamental doctrines of the gospel of Christ. Within the last two months, there has been a very encouraging state of feeling in the church and congregation. We have all been greatly revived. Probably within the next two or three months as many as three or four persons will join us by profession, and others by letter."

"Last January our little church received the present of a new and beautiful communion service, which came to us from a town in New York. The present was made by a Sabbath school class of seven young ladies connected with the Presbyterian

Sabbath school. They raised the money, about twenty-five dollars, to procure it, in about six months. The excellent teacher of the class, Mrs. ----, wrote to me: "Be assured that the fact that your little charge is not known by the name Presbyterian, will in no wise lessen our interest in you or its welfare. The gift of which we have been speaking has encouraged us much, and has awakened much real gratitude in our hearts to God and our young Presbyterian friends."

"Though there is much wickedness here, which is gross, and patent to all, yet, in many respects, this place is an exceedingly attractive one. It is situated on the left bank of the Des Moines; and, though I have travelled considerably in the West as well as in the East, I can say that it is one of the most beautiful, and almost the most beautiful of all the locations which I have ever visited. We have here excellent water; and the land is very fertile; the climate is very salubrious; there is a pretty good supply of good timber; there are large beds of good coal here, and great quantities of gypsum, which are exceedingly valuable. Our town has a number of very fine buildings, and is improving and growing with great rapidity. We have already over one thousand inhabitants, besides about two hundred in the township outside of the village. A very extensive business is done by our merchants, much of which arises from our being so nearly 'on the border'. Hundreds of people come from great distances to do their trading here. One or two railroads will doubtless soon reach this place, and it seems destined to grow very rapidly for a considerable time to come."

"It is of vast importance, that the spiritual wants of this place and of the whole region around be well attended to by the servants of the Lord. This great field, several parts of which I have visited with much interest, is loudly calling for more laborers. To me it is evident that the great North-west, with its already stupendous wants and with its amazing prospects, should be a far more attractive field of labor than it seems now to be, to the theological students and our unsettled ministerial brethren of the East. I am willing to say that I am assured that if they will decide to come to the West to labor, their prospects for doing good and of finding great spiritual enjoyment will be greatly enhanced."

The next item respecting Mr. Boardman to be found in the News-Letter of June 1864 reports his resignation. The item is as follows:

"We regret to learn from Rev. E. J. Boardman of Fort Dodge that ill health will compel him to relinquish his work in that place at an early date. Brother Boardman has labored there during the last fifteen months with much acceptance to the people, and manifest tokens of the divine blessing. We trust a servant of God equally efficient and faithful will be ready to take up his work when he leaves it."

Evidently Brother Boardman's health was not seriously impaired, for he went at once to Earlville and Almaral, being commissioned for that field July 3, 1864.

In February of 1865, Mr. Boardman sends to the News-Letter the following note:

"Three dollars quietly landed in by one individual, two dollars by another, and fifteen dollars, a New Year's present

from a dozen persons, inclosed in an envelope, with some very kind words, are a part of the gifts by which the people here have recently testified their affectionate regard for their pastor, and have made him profoundly grateful for their great kindness to him."

In the August following, there is another item in the News-Letter which tells of another resignation. The item is as follows:

"Rev. E. B. Boardman, under the constraint of long continued ill-health, has concluded his ver acceptable labors at Earlville and Almorat."

It was evident by this time that the conditions of his health were such that it would be expedient for him to leave the ministry at least for a season. At length he concluded to go into the medical profession. He graduated from the Hahneman Medical College in Chicago; and practiced medicine at Menasha, Sun Prairie, and Monroe, Wisconsin. He died of apoplexy in Earned, Kansas, Feb. 26, 1888, aged fifty-two years, nine months, and eight days.

No tradition of Mr. Boardman has come down to me. I take the guage of the man mostly from his one report. That, as it seems to me, shows a clear, well-balanced mind, a clean-cut style of expression, a simple, gentle spirit, an evangelical faith and zeal. His going out of the ministry was a real loss to the church, and his early death, a loss to the world.

Thirty-fourth sketch,

Frederick Allert.

The story of this good brother is soon told. His name is not found at all in the Congregational Quarterly. His name appears in our State Minutes of 1864, and not before or after.

Twice he is mentioned in the records of the Home Missionary Society. In April of 1863, he is commissioned for the German church at Muscatine, and April of 1864, he was commissioned for Muscatine and Davenport.

But the News-Letter is a little more communicative, and tells us--not indeed of his birth and education and arrival in America--but it does tell us of his entrance into, and his exit from, our Congregational Zion in Iowa. His licensure is recorded (Aug. 1863) as follows:

"At a meeting of the German Association of Iowa held at Davenport in the afternoon of May 28, 1863, Brother F. Allert was examined and licensed for two years to preach the gospel. In the evening he preached from John 13: 35."

In the August issue of the News-Letter of 1864, we have an account of his ordination which is as follows:

"Messrs. F. Allert and L. Hess were ordained to the gospel ministry at Sherrill's Mound, March 26, 1864, by a Council of German and American Congregational churches. The introductory services were by Rev. Lyman Whiting of Rhode Island (later of Dubuque); sermon by Rev. L. Langbeek; ordaining prayer by Rev. A. Wright, (then of Durango); charge

to the pastor, Rev. J. Guernsey; right hand of fellowship by Rev. F. Judisch."

Then in September of 1865, the News-Letter is bold enough to publish his excommunication. This is to be found in a report of a meeting of the German Congregational Association for that year. The record is as follows:

"Rev. F. Allert was expelled from the Association for leaving two churches in his charge in an irregular manner and fleeing the country to avoid the draft."

The brother did run well for a season, but he soon ran out, and ran away; and his German brethren gave him an emphatic if not an affectionate farewell. Whether he did not deserve more considerate treatment from the hands of his brethren is a question.

Thirty-fifth sketch,

Samuel D. Cochran.

Samuel Davies Cochran was born in Congruity, Pennsylvania, January 12, 1812. He graduated from Oberlin College in 1839. Fifteen of the seventeen young men of his class entered the ministry. He took his theological course at Oberlin, also, graduating in 1842. He was ordained at Oberlin August 23d of this year.

From 1842 to 1846, he had a mission church in New York City.

In 1846, he was married to Ermina Day, of Mansfield, Ohio. From 1846 to 1848, he was stationed at Fredericktown and Sandusky. From 1848 to 1850, he was back again in New York City. Then from 1850 to 1854, he had a charge in Patterson, New Jersey. From 1854 to 1856, he was stationed in Brooklyn, New York; and in 1857 and 1858, he was at Princeton, Illinois. From 1858 to 1861, he was pastor at Ann Arbor, Michigan; and then in 1863, beginning July 17, he was for six years pastor of the church at Grinnell. At least this is the date given in the history of the Grinnell church. The Newsletter, however, (September 1863) gives a different date. The paragraph announcing Mr. Cochran's coming to Grinnell is as follows:

"The church at Grinnell has given a call to Rev. S. D. Cochran of Ann Arbor, Michigan. The church is the largest in membership in the state, and Mr. Cochran will be its first pastor. It secures to him a salary of \$800. Brother Cochran

commenced his labors August 2d."

There is another reference to Mr. Cochran in the News-Letter in March of 1865. It is as follows:

"Rev. S. D. Cochran of Grinnell says: 'About a month ago, my people took it into their heads to put me and my people under increased obligations to them; a sister of the church called upon us a few days before hand, and inquired whether we were willing to receive a donation visit from the people, as we wished to please them, we obligingly said we were willing. That all might come who were so disposed, it was arranged that we should receive them in the church. On the evening appointed the guests were numerous. The interview was very pleasant, and all closed with a donation of \$125 in greenbacks to which many other things were added, raising the sum of the benefit to about \$160. Please record this to their honor, as my acknowledgment.'"

The News-Letter has numerous references to Mr. Cochran, for the most part telling of services he had rendered to other communities, preaching ordination or dedication sermons, assisting in special meetings, helping to organize churches, etc., etc. One of these occasions, his sermon was characterized as a "perfect broad-side against sin."

In March of 1867, there is in the News-Letter an item showing Mr. Cochran's loyalty to Grinnell. The item is as follows:

"Rev. S. D. Cochran has declined a call to the church of Davenport and his people in Grinnell have increased his salary to \$1500."

In the year, 1867, Iowa College made him a Doctor of Divinity.

Doctor Vittum in 1905 at the semi-centennial of the church, said: "Dr. Cochran's pastorate in Grinnell was characterized by forceful preaching, vigorous administration, and steady growth. While the pastor inclined to the argumentative and dogmatic, he preached to win men, and conducted successful revivals in Grinnell and the neighboring towns."

In the summer of 1869, Dr. Cochran took hold of the beginnings of a college down at Kidder, Missouri. He was made the president of that infant institution, and served in that capacity from 1869 to 1874. He was pastor of the Kidder church from 1869 to 1880. He gave five years of hard work to the establishment of Kidder college. He succeeded only in part. In the year of 1880, 1881, and 1882, he was pastor at Normal, Illinois.

In 1883 and 1884, he made Grinnell his headquarters, supplying in various places for a longer or a shorter time. But his great massive sermons were too big for the little churches he served. I remember, for I had a good deal to do with him in finding him places to preach, that he was decidedly misanthropic in those days. On numerous occasions, I heard him rehearse this fable: In the midst of a certain community, there was a puddle. Whosoever waded through this puddle or in anywise touched it, became a fool. In process of time, every man in the community, save one, had touched his foot to the puddle and had paid the penalty. That one exceptional man for some time endured his isolation as a sane man,

but at length he could endure it no longer. In sheer lonesome desperation, he boldly waded through the puddle and became a fool with the rest. Dr. Cochran did not scruple or blush to call himself that one same lonesome man in the midst of fools; and he said he was about ready to wade through the puddle and become a fool with the rest of us.

In 1885, the Year Book (the editor of it, or somebody) did a dastardly thing. It, he, they, or somebody starred this really great and honorable man, and for nineteen years, year after year, repeated this indignity, refusing this worthy Doctor of Divinity a place among the ministers of the denomination. An oversight! may be, but a stupid one, without excuses, and criminal!

True enough, in these years he did but little, but he had done a good deal, and he was entitled to decent treatment.

In his declining years, after 1892, his home was in Lincoln, Nebraska, at the home of a daughter. There, before his death, his wife died August 29, 1895, and later, his daughter passed away, but his son-in-law was to him all that a son could be, and in this home he too came to the close of his earthly life, October 5, 1904, at the age of ninety-two.

As a fitting close to this sketch, we quote the summary of Dr. Cochran's life, and a brief characterization by Dr. Vittum in his record of Fifty Years of the Grinnell Church. He says:

"When Dr. Cochran began his ministry, he belonged to what was then called the "New School" of theology. But in his method of thought and manner of statement, he was extremely conservative. For this reason, his published works have not

been widely read, though they bear evidence of great learning and the keenest logical powers. His book entitled "The Moral System of the Atonement" published in 1889, containing 546 closely-printed pages, is a profound and scholarly study of the subject. During his long and active life, Dr. Cochran held some dozen pastorates in half a dozen states. He was a powerful preacher in his day and generation. He came to this church at the age of fifty-one, when his remarkable physical and intellectual powers were at their best, and this community was in a formative condition. What we owe to his rugged strength, unflinching courage, and consecrated service will never be fully known. During his last visit to Grinnell, he preached for us, at the age of ninety, with much of his old time vigor of body and brain. If his career seemed to lack that widely-recognized success which his friends predicted for him fifty years ago, he was not the one to complain. He lived out his life bravely to the end. He could truly say, 'I have fought a good fight, I have finished my course, I have kept the faith.'"

Thirty-sixth sketch,

George H. Beecher.

This is the most provoking case yet. This George H. Beecher was a nephew of Henry Ward Beecher, and a son of Dr. Edward Beecher the first president of Illinois College; but our denominational records respecting him are next to nothing.

I judge that he began his pastoral work in Iowa. He was commissioned for Newton, August 15, 1863. The commission was not renewed. Indeed, he did not stay till the end of the first year.

In the Iowa News-Letter for June 1864, we have a notice of his leaving Newton, which is as follows:

"Rev. George H. Beecher has resigned his charge as stated supply of the First Congregational Church at Newton, Iowa, and after deliverning the annual address before the Alumnae of Newton College, in June, will probably resort to the seaboard to recuperate his health--the church in Newton unanimously passed resolutions commending Brother Beecher to the confidence of the churches. We clip the following from the Jasper County Free Press: 'Rev. George H. Beecher has resigned his charge of the Congregational church in Newton and after one Sabbath will leave for the seaboard to recuperate his health. Mr. Beecher has lately delivered to his people a course of doctrinal sermons which will be long remembered for their depth of research and able argumentation. He will leave with the esteem of many friends as a man of profound learning united with a sincere piety and the grace of a

Christian gentleman."

The next record I find concerning Mr. Beecher is that of a commission for El Paso, Illinois, dated January 1, 1865.

The commission was not renewed. There is one report from this field. It may be found in the Home Missionary of October 1865. As this is the only communication from Mr. Beecher to be found in our records, it is inserted here. The report is as follows:

"Affair in our church seem to be brightening in some respects. Our house was sadly in need of repairs, and as the new churches of other denominations were just completed and fitted up handsomely, it was thought that something ought to be done to ours. We called a business meeting and voted to make the needed improvements. As a result, the walls of the church throughout have been papered and varnished; the ceiling whitened; the slips varnished; windows and casings painted and varnished; and the house carpeted entire including the pews; the pews nicely cushioned, and the pulpit varnished and fitted up with new covering and so forth. Altogether, it is now the best furnished in the place, though smaller than those of the three other leading denominations. It is, I think, now the pleasantest audience room in El Paso. The cost is between seven and eight hundred dollars. Subscriptions for this object, I believe, have amounted to five hundred dollars, and one of the congregation, who has taken a great interest in the work, has loaned the rest. Last Sunday I preached my first sermon in the newly-furnished house."

Mr. Beecher was in Chicago in 1867 and 1868. I was at that time in the theological seminary, and saw something of him in those days. I think he was for a time a resident student in the seminary. He was in poor health, and not able to carry the burdens of a pastorate. He had fine musical taste and ability; and he made a little by giving music lessons and by playing at church services.

As I remember him, he was exceeding modest and self-depreciative. It was not in him to take the initiative. He was not at all a typical Beecher of the earlier type.

Thinking that I might get some information respecting Mr. Beecher from Galesburg, at which place I know he resided for a number of years, I wrote to the pastor, Dr. C. E. McKinley asking for such information as he could give. I received answer that Mr. Beecher spent his last days in New York, and he gave me the names of two men who he thought might give me some assistance.

This letter from Mr. McKinley afforded me a degree of satisfaction for it in a manner answered the question which had perplexed me as to what had become of the brother, Fred Beecher with whom also I was somewhat acquainted, and who was starved without note or comment in 1893. It seems that Fred Beecher was starved because he had left the denomination and had gone into the Episcopal church. He now resides at Birmingham, Alabama. I wrote to this brother, but as yet I have received no reply, nor have I received answer from the other party to whom I wrote. I am still hoping that before this volume is finally sealed, I will have further information to put on record.

Since writing the above, I have heard from the brother F. W. Beecher. From him, I learn that George was born in Jacksonville, November 25, 1836. He took his preparatory studies in Salesburg Academy, and graduated from Wheaton College in 1851, and from Chicago Seminary in 1854.

He was ordained this same year, 1854, and in 1855 was married to Miss Clara Lewis, of Wheaton.

In this letter from Fred Beecher, now residing in Birmingham, Alabama, he writes of his brother as follows:

"I always remember my brother George with sadness and pity. He was so highly educated intellectually and with personal qualities so pleasing and attractive, that there was great promise of a highly successful ministry. But everything turned to dust, as it were, in the very morning of his life work. He was so seriously ill at Norton, Iowa, that father went for him and brought him home to Salesburg, where he was then living.

"He was not long at El Paso."

"The hereditary rheumatism in our family manifested itself dangerously. We call it 'the Porter rheumatism'. My mother was a granddaughter of a famous Dr. Porter, of Portland, Maine. George and a sister, the very flower of our family, died of this disease. George was sent to New York for treatment by Dr. Taylor (famous in those days). When father moved to Brooklyn soon after, George went to live with them and remained until his release from bondage."

"These things broke up the family. His wife, with a little daughter went to Chicago, where she has since lived,

supporting herself by teaching the piano as she is an unusually fine player."

"George himself was a very good player. In these last shut-in days, he was brave and uncomplaining. He even made a little money by inventing games which were published and sold by a firm in Springfield, Mass.

"I think the saddest thing I ever read was the farewell to his wife, just before he died. George truly was intellectually strong, and was a very independent thinker. He would have brought honor to the Beecher name."

Mr. Beecher died in Brooklyn, New York, March 19, 1875.

Thirty-seventh sketch,

Joseph W. Pickett.

It may seem superfluous to write a sketch of Mr. Pickett since Dr. Salter has written a book setting forth the life and character of this good and useful man; and the book may be found in the College Library and in a few of the homes of the older Congregational families of the state. But the sketch belongs here; and some new material will be introduced; and I want to add my testimony, and make a confession.

Let it be understood that the quotations made in this sketch, unless otherwise designated, are from Dr. Salter's book.

Joseph Worthy Pickett, son of Benjamin and Lydia (Birchard) Pickett, was born in Andover, Ohio, January 23, 1832.

He was of the sixth generation from John Pickett who came from the county of Kent, England in 1646. He was also on his mother's side in the sixth generation from Thomas Birchard from Roxbury, England, who came over in the ship "True Love" in 1635.

When Joseph's father came to Ohio, "Andover was a township in the woods, five miles square. No roads had been made on its eastern side, where Benjamin Pickett had located. The only guides in going from place to place were blazed trees. The new home was a log structure, without window or chimney, the apertures between the unlinked logs furnishing light, and an opening in the roof carrying off the smoke. Thus they lived for the first year. Most of the neighbors were newly married

people, and similarly situated. As busy years rolled on the land was cleared for pasture and tillage, additions and improvements were made to the cabin, and support and comfort secured for the growing family. Here the subject of this memoir was born, the fifth of eight children.

"He early showed conscientiousness, truthfulness, and a love of knowledge. At five he was a good reader. Warm in filial feeling, he loved to help his mother on washing days, gathering wood for her fire by the brook, and sharing her simple lunch in the shade. As he grew in strength, he assisted his father in the heavy labors of the farm. These were the happy memories of his childhood."

"The charm and beauty of nature won the boys heart. He remembered through life the impressions which flowers and woods and the south wind made upon him when five years of age. In after years, Ruskin was one of his favorite authors.

"He attended school a portion of each year in a log school house three-quarters of a mile distant, until he was sixteen, when he entered the Academy in Kingsville, on the shore of Lake Erie, for the fall term. At nineteen, he entered Allegheny College at Meadville, Pennsylvania. Obligated to practice close economy, he rented a room, obtained provisions from home, did his own cooking, and frequently managed to live upon fifty cents a week."

"While in the Academy and at college, he taught school during the winter months, showing a superior faculty for instruction he won the hearts of the scholars, and gained honor and esteem in every community where he was employed. He thus

obtained means to defray the expenses of his own education.

"From early youth, he took part in literary and debating societies, and won repote as a ready speaker and an ingenious and able disputant."

"The heavy work upon the farm was haying. At that season Joseph always arranged to be at home, and, with his scythe and rake and pitch fork, and cheering laugh and persistent pluck, made 'the best of hands' as his father called him."

"He cherished through life the memories of an interest in religion at the age of eight. His father gathered the children around the family altar. His mother's devotional nature gave him a constant nurture of grace and goodness."

"Before leaving college, he had made an engagement to take charge of an academy at Taylorsville, Wilson County, Tenn., but after reaching home, he was prostrated with the typhoid fever, and brought very low. Upon convalescence he was urged to delay. But, feeling that strength would come as he went on his way, he left home the last of August. It was his first long journey, and his first travel by railroad. His health improved every day. From Louisville, he went by stage to his destination, thrity-seven miles east of Nashville. Here was his work for two years. The academy flourished in his hands. He aroused a generous ambition among the students, and imparted to them his moral vigor and spiritual force."

"He closed his labors with this school, July 10, 1857, with grateful assurances of esteem from his pupils; five of them accompanied him home to be educated at Allegheny College. Three remained North, and a few years later joined the army of the Union.

"Having saved twelve hundred and fifty dollars from his earnings in teaching, Mr. Pickett was enabled to pursue a cherished plan of study at Yale College, where he joined the Senior class and graduated in 1858.

"In the fall of this year, he entered the theological seminary at Andover, and pursued the full course of study for three years with industry and zeal. Not neglecting opportunities of usefulness or the culture of the heart, he labored frequently in religious meetings and bible classes, and, amid the walks and woods of Andover, kept up his habits of communion with nature and of devout meditation."

"During the summer vacation of 1859, he labored under the Vermont Home Missionary Society at North Hyde Park and Eden, La Moille County, but overtaxed himself, and was laid aside by sickness. He recovered so as to return to the Seminary, but was again prostrated for several weeks. Upon regaining his health, he soon made up all that he had lost in his prescribed studies."

His first field was at Wentworth, New Hampshire. He labored in that field for two years, "among an intelligent and refined people who appreciated the devotion and kindling fervor of his ministry and invited him to become their pastor. He was ordained at Bristol, New Hampshire, January 2, 1862. The sermon was preached by Cyrus W. Wallace, A. M., and the ordaining prayer offered by Rev. Liba Conant.

"A few months afterward, April 10, he was united in marriage at West Williamsfield, Ohio, with Miss Mary Jane, daughter of Rev. George and Ann J. (Marvin) Roberts, a lady of gentle ways and sunny disposition inheriting the

faith and devotion of her lamented father, whose praise is in the churches of northeastern Ohio to this day.

"During the summer of 1863, he visited the West to see its condition and wants, and look at fields that were calling for laborers. He spent several weeks at Council Bluffs and Nebraska City, and was urged in each place to remain. In Nebraska City he preached a vigorous discourse on the day of National Thanksgiving for the victories at Vicksburg and Gettysburg.

"On the twelfth of August, he visited Mount Pleasant, Henry county, Iowa. The opportunity of usefulness there, with the cordial welcome given him, seemed a divine call to that field. Here he spent the next six years, laboring with fervor and diligence carrying the gospel into destitute neighborhoods, helping schools, promoting the cause of temperance, etc., etc. He had remarkable facility and despatch in visiting from house to house, and had a word in season for every person from the eldest to the youngest. No one was too humble for his care. In highways and byways, he sought out the wandering. In his favorite work of evangelism among outlying districts, he was swift on foot, often performing feats of pedestrianship; walking long distances to preaching stations, and allowing neither extreme heat or severe cold or muddy roads nor storms nor swollen streams to detain him from appointments. On one occasion, in winter, finding the ice gone on which he expected to cross a creek, he stripped off his lower clothing, and 'waded in.' He got safely over, dressed himself, went on his way and fulfilled his appoint-

ment. He had preached that morning in Mount Pleasant. He returned there on a hand car, working his passage part of the way, and preached again at night. He organized churches at Rome and Hickory grove, one eight miles west, and the other five miles north of Mount Pleasant.

While he was still pastor at Mount Pleasant in July and August of 1864, he visited the scenes of the war in Tennessee and Georgia, at the call of the Christian Commission, to carry the ministry of religion among the sick and wounded soldiers. Of course Mr. Fickett wrote many letters describing conditions as he saw them in the South. These communications may be found in Dr. Salter's book, but there seems no occasion to copy them in this sketch.

"Returning from his labors for the soldiers, Mr. Fickett prosecuted his ministry at Mount Pleasant with unflinching assiduity and zeal." So far as I can discover there was but one report from Mr. Fickett to the Home Missionary Society during his Mount Pleasant pastorate. This is in May of 1866, and is as follows:

"We are quite hopeful as a church. I held meetings for a few weeks during the winter. We had some twelve conversions, as we hope, sixteen united with us at our January communion. I must see the work of God advancing."

"In the midst of his usefulness, his life was darkened by a great sorrow--the sickness of his wife, and her death, June 25, 1868, leaving two little boys, John and George, to cling the more closely to their father's guiding hand."

"A year later he was called to take the superintendence

of the Home Missions for southern Iowa. The devotion and success of his ministry had become well known, and his zeal in evangelism marked him as peculiarly fitted for that office."

At first Mr. Pickett declined to take up the work, but later largely through the persuasion of the former superintendent J. A. Reed, he decided to accept the appointment; and on June 26, 1869, he wrote:

"I will cheerfully give up everything that would interfere with this work, feeling that Christ can be more to me than my loved people, and that he can give me a sweeter rest than that of home, and that he will provide for the intellectual development of those who walk in the path of duty."

He at once provided a good home for his children at Mt. Pleasant, and removed his residence to Des Moines to be near the center of his field.

The announcement of the appointment was made in the July issue of the Home Missionary for 1870, as follows:

"In the summer of 1869, Rev. Julius A. Reed was compelled by ill health to resign his agency of the Southern District, which he had efficiently administered since 1862--having previously for twelve years served the society with singular zeal and fidelity as agent for the entire state. He was succeeded by Rev. Joseph W. Pickett of Mount Pleasant, who has been by personal visitation acquainting himself with his field, its needs, its opportunities, and its workers."

Mr. Pickett, in the same report, adds: "I believe that the world offers no nobler field for Christian effort than Iowa presents to-day. Three lines of railway now pass west-

ward through my district, crowded with passengers, some of them seeking homes here, while others pass across the continent. Towns are springing up with marvelous rapidity. The proximity of southern Iowa to a former slave state no longer militates against the planting of churches of the pilgrim's faith, whose principles are coming to be better understood. The field is full of promise; and by God's blessing, this year should witness greater result than any that have gone before it."

In his new work "he gave his time to weak and pastorless churches, and especially to new towns that afforded an opening for the planting of churches. At Carroll, a town of five hundred inhabitants, he held an eight days' meeting, and visited the whole town, Catholics and all. Some of the prominent citizens were converted and united with the church. Stopping one evening at Mondamin, a town of a few hundred inhabitants on the Council Bluffs & Sioux City Road, he learned that they had no preaching. Notice of a meeting that evening was circulated. A crowded house awaited him; and, though but five hours in the place, a movement was begun that resulted in the formation of a church. In his first visit to Grand River, Adair county, after riding twelve miles from Stuart in a farmer's wagon, he walked six miles, much of the way through heavy snow drifts, was hungry and faint, got lost, and was almost frozen before reaching a shelter. One starry winter night, he reached Cronwell, then a railroad terminus, about midnight, and, kneeling upon the frosty ground, asked God to reveal to him his work there. Then he first past

through Creston, the site contained nothing but a calf pen. Soon it became a division station, and the church he planted gained a leading position. At Anita, he visited on foot all the region for miles around, and gathered members from six denominations into church fellowship. He saw there afterward one of the most beautiful houses of worship in the state.

"To help the new and struggling churches, Mr. Pickett gave almost half his salary, also a portion of the little patrimony that fell to him. Chided for being so large and unstinted in his gifts, nothing could repress his devotion and sacrifice. Though reducing himself to straits and debt, he felt that the opportunity was great and critical, and worthy of the burdens. He rarely or never alluded to these things, but acted upon the apostolic rule, 'He that giveth, let him do it with simplicity.'"

Of course Mr. Pickett made numerous reports of his work to the Home Missionary. In February of 1872, he writes of the death of Superintendent Guernsey, and adds;

"Our brethren in these small fields work alone, and with little human sympathy. They seldom come in contact with other ministers, and there is little through the whole to break the monotony of continuous and often discouraging labor. Other denominations have their 'quarterly meetings' and their 'Communion seasons,' etc., when ministers from abroad relieve and comfort the preacher, and a substantial impetus is gained."

"To meet this want, we are planning a series of christian conventions to be held each year."

"Twelve churches could thus be reached in one month, and in four months forty-eight of the more needy churches--which would cover myfield. Should the larger churches like the plan, they could arrange for themselves, as could also the Welsh and German churches. This plan will bring the ministers together for concerted action, identify them more fully with the feebler churches, awaken a desire to reach out for church work and church organization to the regions beyond, and thus lengthen the chords and strengthen the stakes of our Zion, on every hand."

In his annual report for 1873, Mr. Fickett writes;

"As in loneliness and weariness I roam these rolling prairies I foresee some of the wonderful beauty and glory that twenty years will unfold. Christian homes with waving grain, teeming orchards, and groves from which rise church spire, will then cover these now vast, untrodden solitude. In imagination I hear the tramp of the coming millions who are to find homes here in the near future, and my footsteps are quickened and my ardor is kindled as I listen to the command--prepare ye the way of the Lord; make straight in the desert a highway for our God."

In February of 1875, he tells how the burden of all the churches rests heavily upon his heart. He writes:

"My helper, Mr. Todd is holding revival meetings, with no marked success as yet, but with a heavy burden of souls. At Carroll, he reports several conversions. A terrible apathy is resting upon some of our churches. As they grow older and richer shall they become weak and miserly, while

all forms of worldliness and infidelity run riot amid the desolations of Zion? May God help his ministers! Brother White, formerly a foreign missionary, now preaching at Chester, has rejoiced in a wonderful work of grace in his church. He reports our pourings of the spirit, such as he never witnessed before."

In August of 1876, he reports great activity in the building of churches, he writes:

"The work of building churches is rapidly going forward. Ames has just completed a beautiful parsonage, and now the church becomes self-sustaining. It is the leading denomination in this pleasant town, the seat of the Agricultural College."

"Dunlap, an important station on the Chicago & Northwestern Railway has been completely revolutionized by the power of the divine spirit. The church has probably more than doubled in effective strength and is now actively engaged in building a five thousand church much needed. It asked no aid from the Congregational Building Fund, showing what people can do when the spirit of God moves upon the dry bones. One year ago, the thing they are now doing would have seemed like a dream or a miracle. The same thing has happened at Magnolia, some sixty coming into its membership; and a pleasant house of worship is now building, to cost something over \$2000. The little Welsh church at Gomer twelve miles from Red Oak, in the wilds of Montgomery county, in so much difficulty three years ago, is nobly repaying the Society's liberality by earnest Christian work. They are

building a beautiful church to cost \$2000. After one year, more, I shall expect to see them self-sustaining. Percival, formerly Civil Bend is building.

"Ottumwa has one of the most tasteful and beautiful churches in the state at a cost of some \$25000, and the church here at Des Moines is at length in the midst of a much needed building enterprise. A commodious church, costing, something over \$20,000 is to be built. (The church building, when it was erected, cost something over \$50,000.)

"The church at Anita has its \$4000 edifice nearly completed, and in two weeks I go to the dedication of the Grand River church in Adair county. Perhaps these building enterprises will give you as good an idea of the increasing energy of our churches as anything I can write."

In September of 1876, his paper read at the General Association of Iowa was published in the Home Missionary. The theme of his address was "Systematic Benevolence." There is no occasion to copy this paper. Of course, he pleaded for larger, and more general, giving, and said that ten per cent of one's income should be the minimum of gifts for any christian.

In his report published in February of 1877, Mr. Nickett tells of a dedication at Dunlap. He says:

"I was called a few days since to the dedication of the new house of worship at Dunlap, a new town in Western Iowa, and a division station of the Northwestern Railroad. One year ago the Congregational church in this pleasant village possessed a small church edifice, poorly constructed, smoky

and dingy, in the suburbs of the town, inconvenient of access, and every way forbidding. A small congregation worshipped here, who had struggled on for some years amid conscious poverty and more or less divisions. One year since there came to this people a strong desire for the spirit of God and a nearness to Christ. Meetings were held, with marvelous results. This skeptical town was revolutionized by the Spirit of God. Merchants, bankers, leading men were converted, the strength of the two churches, Methodist and Congregationalist, was doubled. Our people said, 'Let us arise and build.' A subscription paper was circulated, hard times were forgotten, men's poverty had disappeared. One man gave \$500, others of the new converts gave hundred each. The most eligible site in the town was chosen, and a number of lots were purchased. The result is a beautiful house of worship, costing some \$1000, with audience room, prayer room, and minister's study on the same floor, opening together and presenting a most attractive appearance. And all this was accomplished without aid from the Union, without debt, or collection on dedication day. Reaching there after dark on the evening before dedication, the guests were ushered into the audience room, where they were welcomed by a large assembly. The chandeliers were brightly burning. Baskets of trailing vines were pendent from the walls. Calla lilies and other flowers adorned the choir and pulpit. The view, to one whose last visit had been to the old church, was altogether enchanting, almost bewildering. The heart could only respond, "What hath God wrought?"

"The next morning at six o'clock the bell called to prayer; the morning was one of surpassing loveliness; the light broke clear and beautiful over the vast rolling prairies; the morning star seemed to beam upon one object that drew all eyes; it was our first view of the exterior of the church. The beautiful spire and pinnacles rising from the fair structure, the center object of this romantic town, revealed one of the most tasteful churches in Western Iowa. The prayer meeting, well attended, was followed by a fellowship meeting at ten, the dedication services at 2 P. M., and preaching in the evening. The next day similar meetings were held, a communion taking the place of the dedicatory service. I cannot describe the intense joy and enthusiasm that attended all of these memorable services."

"With a bound, the church has sprung into life. Old difficulties have passed away. Warm love for Christ and each other seems to characterize the whole body. Each member bears the mantle of a broad christian charity, and the church is becoming a busy workshop for Christ. Is this anything more than the normal condition of a body of true believers in Christ and the power of his religion?"

While Mr. Fickett was still the Iowa Superintendent, "at request of the executive committee of the American Home Missionary Society, he made an exploring tour to Colorado in July and August, 1874, visiting most of the settlements from Cheyenne and Laramie on the north to Del Norte and Trinidad on the south, and traversing extensive regions never before visited by a Congregational minister."

Upon his return, the Home Missionary Society desired him to become superintendent of this Rocky Mountain District, but Iowa was too dear to him, and his convictions that his duty was there were too strong for a change to be made.

Four years later, the call was renewed. Again, he said, no, but a little later, April 13, 1878, he decided that the call was from the Lord. In his diary, he writes:

"With strong crying and tears in view of time and eternity, with God as my helper, have decided to enter upon the superintendency of the Rocky Mountain Department of Home Missions. God has promised to go up with me. I have invoked the spirit which guided Paul to guide me."

"From that hour he did not hesitate, but prepared at once for his new work. He was married at Wilton, Iowa, April 18, 1878, to Mrs. Sybil B. Rider. They had long shared each other's confidence and esteem, and he was happy and blessed in his new home."

"At the annual meeting of the Home Missionary Society held at Tabor May 31, 1878, his brethren recorded their sense of his devotion and self-denying labors in Iowa, his warm-hearted sympathy and brotherly helpfulness to the cause of Christ at large, and their prayers that the Lord would use his experience, power and practical energy for great results in his new field. The loss of southern Iowa, they said, is the gain of Colorado."

"Mr. Rickett entered his field at Cheyenne, Wyoming Territory, May 1, 1878. He met a cordial reception from the members of the Colorado Association, then in session at that

place, and won their confidence and love. He established his home at Colorado Springs, and proceeded to his work. He first gave himself to the San Juan region, afterwards to the Black Hills, and finally to Leadville."

Mr. Pickett describes his beginnings in the Rocky Mountain District in his report of September 1878:

"Last Sabbath I took a missionary trip to Santa Pueblo. The table-land on which the town is built has much improved since my last visit four years ago. The trees, then but recently planted, along the irrigated ditches, have grown rapidly, and present a most attractive appearance; these, with the lawns of clover and blue grass, look exceedingly home-like."

"The two houses of worship, belonging to the Northern and Southern Methodists, respectively, stand as they did four years since, still uncompleted. I found there was no regular preaching of any kind in Santa Pueblo, where there are probably one thousand inhabitants. I visited from house to house on Saturday evening, continuing my calls till after dark. On visiting one house, I found to my surprise, some old Iowa friends, who received me with great cordiality, inviting me to the hospitalities of their pleasant home, which were most gratefully accepted.

"Sabbath dawned without a cloud, with an atmosphere almost intoxicating in its delicious freshness. With Bible in hand I walked out on the mesa for preparation for the services of the day. Standing on a gentle elevation, I looked westward on a scene of surpassing beauty and grandeur. Pueblo

stands at the base of a vast amphitheater.

"The morning was a fitting preparation for the labors of the day. A large congregation welcomed me at the Southern Methodist church, entering with zest into the morning services. In the evening a still larger congregation gathered, filling the church and paying marked attention. With many kind expressions at the close of the service, I was cordially invited to repeat my visit. While passing from the church, a woman accosted me with a question, 'Why didn't you take a collection with such a large audience?' And shook hands. As she withdrew her hand I felt something in my palm, which on coming to the light I found was a dollar bill. I enclose it as the first fruits under God from my new field. May it be an earnest of those rich fruits of love and sacrifice which shall shake like Lebanon, in years to come!"

"On the last day of May, Mr. Pickett started on a tour of exploration, going over the Denver and Rio Grande Railroad, through the Veta Pass, at a higher elevation than any other railroad had then attained in North America to San Luis Park. At Garland City he purchased a pony for forty-seven dollars and a half, and rode to Alamosa on the Rio Grande, and to the romantic Mexican town Conejos, at the southern extremity of the Park. From this point, he passed two hundred miles westward through a continuous mountain range, to Animas City in Northwestern Colorado. He then went through the wild gorge of the Animas, a distance of some fifty miles to Silverton, the county seat of San Juan county, where he spent four weeks in hard missionary labor. Returning by a northern route over the mountains, the trail being then closed he reached Telluride Springs July 12th."

"Mr. Pickett regarded his first efforts in planting religious institutions in his new field with peculiar interest, especially as a test of his cherished plan for uniting persons of different denominations in new towns in one organization. By the Congregational idea of gathering the whole christian element into one church, he hoped to solve a difficult problem in the evangelization of our country, and raise up churches of the various kind to support their own religious institutions. To sustain churches of the various denominations in the smaller towns and mining camps would impose a continual drain upon Eastern churches, and be disastrous to the communities themselves. Hence, he asked christians of all names in these places to unite on a simple evangelical basis, upon which all could agree, and to regulate their own affairs, free from extraneous control. He promised them the hearty sympathy and aid of the Congregational churches of our country, who, he told them, 'would rejoice more in seeing these communities walking in freedom of the gospel than in the possession of all ecclesiastical power over them.'"

"In accordance with the request of the people, he procured ministers for South Pueblo and Silverton, who at once entered upon their new work. The Arkansas valley and the new camp at Leadville now called for his labors, and he wanted to go thither; but, in view of the great destitution in the Black Hills, he went immediately to survey that field."

This was simply a preliminary survey. On his return to Colorado Springs, he had an experience which he relates in a report published in September of 1878. It is as follows:

"Just after dark of the day I wrote you from Jenney's Stockade, the post arrived without a passenger. I took the inside for the first ten miles. The night was dark, with a few drops of rain. The coachman, Mills, seemed lonely. As I spoke of the jolting I was getting, he said the outside was the place for me to ride. I saw he was nervous, and as he was about to pass through the region where all the robberies had been committed, I took the box with him for the rest of the night. At midnight we came to the place where three men were shot three weeks ago, while he was driving. The horses were very restive at this point. We soon came to the spot where Hawley, another driver, had told me of his being shot last season. We passed through "Robber's Roost" and were within two miles of the station at Old Woman's Fork. The horses were walking up a rather steep elevation when a voice from the left front said 'Hold up there!' The horses stopped and six robbers emerged from the thicket, levelling their Winchester rifles directly at us. I said immediately, and in a full and somewhat pleasant voice: 'Gentlemen, you are in poor luck to-night. Only two persons on board, the one a driver, and the other a preacher.' The response came from the captain, 'Get down from there!' 'Which side?' said I. 'High side.' I stepped down, and the robbers came up. As I got down, the water which had been collecting on my hat commenced running off. I reached up one hand on each side to take off my hat. He evidently thought it a move for my pistols at first, and pointed all the guns upon me. I did not pretend to notice them, but taking off my hat, gave it

several vigorous shakes. As I put it on, the leader asked, 'How much money have you?' I said, 'Three or four dollars.' 'Is that all?' said he. 'I guess I have about that,' was the reply. Seeing all the rifles pointed at me I said, 'I have no fire arms; never carry any.' They then pointed away from me. It was now raining harder, and I said, 'Driver, it is raining so hard, that I will not get on the box with you, but get inside, as soon as these gentlemen will let us off.' At this the leader said, 'Get in there!' I thanked him and entered the coach. The robbers then passed to the other side of the coach, the leader reached in, and began to throw out the mail bags. He touched my valise, and said, quite pleasantly, 'Is this your valise?' 'Yes,' said I, 'valise and blanket.' 'What have you in it?' 'Some clothes, shirts, and a Bible.' It was the last word with me. Humming very low an old tune I sat half an hour on the little seat, looking directly down upon the robbers, as they poured out the contents of the mail bags upon the ground, kept the registered letters, tore open those supposed to have money, put back all they did not use, and handed into the coach the mail bags, which I took and laid down. Taking the hatchet from the driver, they broke open the express box, in which they found nothing. Throwing back the boxes, putting in all the bags, the leader said, 'Go on!' It took no second command to send the poor horses dashing down the road. It was a great mystery to all along the road how I escaped without being searched."

In October of 1898, Mr. Rickett reports the first fruits of his labor in the Black Hills as follows:

"The past week has been one of unremitting, but very hopeful labor. Most of my time, thought, and prayer have been devoted to Lead City. The work culminated on last Sabbath evening in the organization of a Congregational church of twenty-one members.

"On Wednesday evening, there was a large attendance, and the Constitution and Articles of Faith were adopted with great harmony, and on Sabbath evening, in the theater, in the presence of a crowded house, the church was organized, the members covenanting with each other to lift up the standard of the cross in this needy city of two thousand inhabitants. Resolutions were passed requesting that a minister be secured as soon as possible. The occasion was one not soon to be forgotten, and was the first effort made here at christian organization. In fact, I am the only minister that ever preached a sermon in this town."

"Nearly one-half of the members of the church are ladies, who will be very helpful. I have visited nearly every home and miners cabin in the whole town, and have been most cordially received. I know of no more important field for an able, earnest minister. We must have a man who can succeed anywhere in the West; one who is willing to leave a loved and dotting people, to supply the far deeper wants of this destitute region."

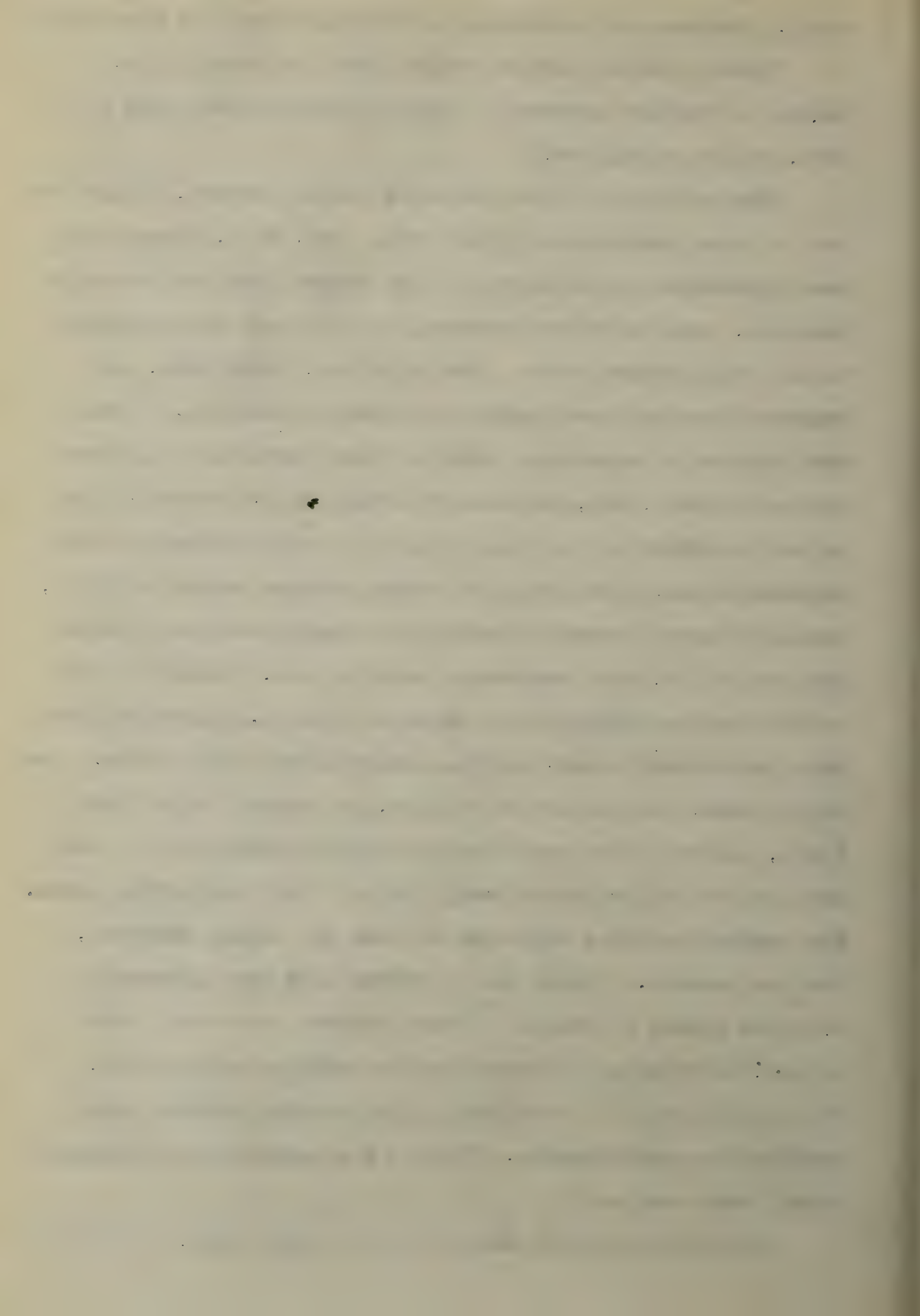
"Sabbath morning I preached in our church edifice at Deadwood. We had a full house; a very intelligent audience, excellent and soul-stirring music. I remained at the Sabbath school which was well conducted and numbers between fifty and

sixty. The need of a minister in that field is also imperative."

"There is still another report from the Black Hills, telling of decided progress. This is published in April of 1879, and is as follows:

"The work in the Black Hills is gaining ground, though the need of more laborers is deeply felt. Rev. E. W. Atwood has been successful in gathering a large number into the church at Deadwood, some thirty-two members, who will add much strength to the organization there. The Catholics, Methodists, and Episcopalians now have regular services in Deadwood. I was very anxious to enter upon work in other sections of my great and needy field, but, as laborers could not be secured, I resolved to return to the Hills to look to our interests in such jeopardy there. Lead City is looking towards church building, hoping to have a house of worship the coming season. Central City church is about securing a building lot, though the Methodists are now putting up a house of worship. Spearfish Academy has assumed a more tangible shape since I last wrote. Rev. Daniel Ames, who has united with us, is looking to our work there, and the first ten thousand feet of lumber for the Academy is now on the ground ready for building when spring opens. The Academy building will also be used for church purposes, for the present. I have spent several days very pleasantly with the church at Salina. There are few in the country this winter, but nearly all turned out to service each evening, filling the hall to overflowing; the Catholic hearers being perhaps the most numerous. To have the most liberal Catholics here I have ever met."

"I have spent considerable time at Lead City, a beautiful



agricultural region forty-five miles from Deadwood."

"Last Sabbath was a day which will long be memorable in the history of Rapid City. A church of fifteen members was organized embracing nearly all of the christian element of the town, which now has some two hundred inhabitants. The day was beautiful, and the hills and plain seemed to smile approvingly upon the first communion sabbath in this hopeful town. But the work cannot long go forward in the hills without ministers to take up the work so hopefully begun. I wait and watch, asking where are the men to push forward the most hopeful enterprise that has been opened for our churches for many a year."

Mr. Pickett concluded his labors in the Black Hills for this time in March of 1879, and then turned his face toward home. Of the hardships and success of his winter's work, he writes: (June, 1879) as follows:

"It is now some weeks since I left the Black Hills, leaving the satisfaction to see our work fairly inaugurated and the churches equipped for aggressive effort. Mr. Atwood was working faithfully at Deadwood. Mr. Ames had charge of the churches of Spearfish and Salina, looking also to the leavening enterprise in the former town. Mr. Smith was gladly welcomed from my former field in Iowa to the important church at Rapid City, which was already in the midst of church building at his arrival; he looked also to look to the small church at Central City. Mr. Bartlett from New Hampshire was warmly welcomed to Rapid City and Rockville; and, providing for all the principal points in this region. Now my intimate with

what pleasure I turn my face homeward after four months of the severest labor and exposure of my life. The stage route of three days and two nights to Sidney, which once seemed so formidable, was now but a pleasant pastime."

"Again I struck the mighty artery of travel at Sidney and moved with the rushing current to Cheyenne. Everywhere I saw evidence that a new era of travel had set in towards the mountains. Everywhere the hotels were full. Everywhere restless, anxious, but resolute faces were seen. Denver, the great city of Colorado, is full to overflowing. Business is thriving. Large buildings are being erected and property is appreciated, I am informed, at least thirty percent within a short period. Our Congregational church here, ably led by Mr. Walter, is in a prosperous condition, and has established a mission enterprise which is erecting a chapel to be dedicated in a few weeks.

"Passing to my own home at Colorado Springs, I found the town almost metamorphosed during my absence. Water works had been introduced, perhaps superior to anything in the country, bringing us the very purest and softest of sparkling water from the melting snows of Pike's Peak. The town is full of strangers and business was never so lively. Freightage to the mountains from this point has become an immense business. Pike's Peak looks down upon an almost endless procession of wagons, pouring through the Ute Pass out into South Park and the mountains beyond.

"Passing southward to Pueblo and Canon City, I realized more than ever the extent of this westward movement. Standing

in the streets of Canon City, where all was so quiet a few months since, I looked with astonishment upon the throbbing mass of life that was passing through it. Passing with the crowd of strangers into the principal saloon, I was surprised at the number of drinking men that were continually pressing up to the bar. The most reckless profanity and beastly drunkenness ruled the hour. I stood there long in silent meditation. Were these men to be the founders of empire? I thought of the landing of the Pilgrims--of their plans to lay foundations deep and strong for the coming centuries. The saddest feature of all this Regira is the almost entire absence of a religious sentiment as a motive in peopling these vast solitudes. What can be done? The idea of a heathen empire rising where the most intelligent, independent and sturdy form of religion should be established will never be tolerated by this nation, especially in these times of missionary fervor. That gospel, which has thus far been the hope of our country, must follow these settlers into these mountain fastnesses. It is one of the sweetest thoughts in all this work that here is to be the grandest test of the gospel power. If it can overcome here, it can anywhere. It will overcome here. 'As the mountains round about our Jerusalem, so the Lord is round about his people from henceforth even forever.'"

The next report (August 1878) introduces us into the very heart of the Mountain work. The report is in part as follows:

"Since my last report, I have taken another trip to the Black Hills to attend the spring meeting of the Association,

and to spend a day with each of our seven churches there. The meeting was a most delightful one, the christian greetings were precious, and our condition in that isolated region most hopeful. My visit was shortened by my desire to mingle with that vast tide of travel of which I previously spoke as surging into western Colorado.

"A few days of rest at Colorado Springs, and I start for a new and almost unexplored region in the very heart of the Rocky Mountains. With valise in one hand, well stored with flannels, a double-blanket shawl and overcoat well strapped together in the other, I am away on the five o'clock evening train for Denver. In four hours we are there, and just in time to take the Denver, South Park and Pacific train for the mountains. We strike out to the westward and soon settle back into our narrow seats for a little rest, with the solitude of the stars above us, and the vast mountains around us.

"The morning finds us moving beside the sparkling waters of the Platte, which sweeps grandly through the narrow gorges of the mountains. Now, we begin to climb in earnest. One feels like patting the faithful engine as it stops, panting for breath, to gain new strength for the steepest ascents. "Horseshoe Bends" are passed one after another as we look down upon vast solitude of pine and firs far below, or up to the snow-clad peaks still above us. At length we reach the summit. A wonderful panorama breaks upon the vision as South Park stretches away, filling the whole southern sky with a vision as fascinating as Eden. Cattle are feeding on the tender green grass beside a glassy lake. While in the distance,

are the white tents of Jefferson, the present terminus of the road. There are no houses here, but a lively camp, and tents are only waiting for another station, to which the road is being rapidly constructed.

"A number of familiar-looking Concord coaches are in waiting. One person is beside the driver, and three of us on the seat above him as we dash off down the park through the valley of the Arkansas."

"Eight miles up the Arkansas and we enter Leadville, the mighty reservoir of this endless stream of travel. My first impressions of Leadville are much more favorable than I had anticipated. It is not lodged on a wild crag of the crest of the mountains, amid eternal snows, but is pleasantly located on rolling ground in the valley of the Arkansas, amid a deep forest of yellow pine, which, of course, is cut away in the heart of the city; but the small trees are preserved in all the suburbs, making numberless cozy retreats for dwelling houses, which are rapidly going up."

"The altitude of the town is 10,500 feet, and it has at least ten thousand inhabitants. But how shall I describe that mass of homeless, restless men that throng the streets, surging to and fro, as evening comes on, in search of 'some new thing.' I have never seen anything like: vast saloons and dance-houses on every side; bands playing; light-rope walking above the streets; triumphal cars of dissolute women, tier on tier, drawn through the streets; with bands playing--on every side the carnival of hell.

"You ask, 'What are the churches doing?' Something. The

Home Missionary Society placed the first missionary of any denomination in this field. Rev. Joseph Adams, whose health failed, and he was obliged to give up his work. The Union church he had organized soon fell to pieces. The Methodists followed, who have done and are doing an excellent work among their people, having a church edifice, a large congregation, and a Sabbath school of one hundred and fifty, the majority of whom are men. The Presbyterians have their pastor who has done faithful service, though the audience and Sunday school are small; they have just dedicated a substantial church which will greatly aid them. The Episcopalians worship in the court-house. The Baptists have just organized, holding services in the school house. The opera house was secured for our renewed service on last Sunday, where a few Congregationalists gathered, who expressed great joy that they were not forgotten.

"Never was there more urgent work than that before us to-day in this community. Here are ten thousand people of whom but a few hundred are under gospel influences. Here are a large number of the sons of New England, New York, Ohio, Illinois, and other states, who are pining for church fellowship. Passing among the coal burners of Capitol Hill, in the suburbs of the city, I met a young Christian from Wallingford, Connecticut, who spoke of his former pastor, and with moist eyes said, 'Mr. DeForest was the best man I ever knew.' His partner was a member of our church in New Britain. These young men are long from home and friends and in constant need of pastoral care. To-day, in the same region, I met three men in succession from Maine; one from Augusta, another from

Portland, and the third from Searsport. The latter spoke tenderly of Mr. Adams' ministry.

"There is every evidence of increasing permanency here. The great wealth of this mighty region is assured. There are vast deposits of these rich silver carbonates. We must have an able, earnest, Christ-like pastor here immediately, and a church this summer. The spirit of the Millennial Fathers throbbing in the hearts of their children will not permit any rest till we have done our part in saving these multitudes hastening to destruction."

"Last Monday, I took a trip over the backbone of the continent to the new camps of Carbonateville and Kokomo. Three miles farther on, down the Ten Mile Creek, I reached Carbonateville, where a few families, and perhaps one hundred inhabitants. Three miles further is Kokomo, abounding in cabins and several business houses containing, perhaps, five hundred people with some twenty families. No minister had ever visited this section before. After resting a few moments, a hall was secured for religious services. Notices were put up of the preaching that evening, and I visited all parts of the town, inviting people to the evening service. Seats were all occupied, and full one-half of the congregation stood, a memorable occasion. No public prayer had ever been heard before in this community; no song of praise, no reading of the work of God. O, how I long to impart to this needy people some spiritual gift! I found very few christians here, but all were respectful."

"After a careful survey of the field at Leadville, and at the request of citizens of the place we were well received

a building committee for the erection of a Congregational church, Mr. Tickett proceeded to Hartford, Connecticut, to solicit aid for the enterprise.

"The sudden changes of temperature which he encountered, and his fatigue, induced a severe attack of rheumatism at Hartford. But, he pursued his mission and in the course of a few days collected twelve hundred dollars. With pleasant memories of the kindly cooperation of Hartford, pastors and people, he hastened back, stopping half a day with his mother at Meadville, Pennsylvania, and was at Leadville on the last day of July, securing an eligible location, raising additional means, and stimulating the speedy erection of the church."

In his report of December, 1879, he writes:

"After leaving New York, I proceeded directly to my field, stopping only a part of one day to see my aged mother. Reaching Leadville, I laid before the friends the money raising work done in Hartford, and they determined to go forward immediately with the church building. We started a subscription, and commenced work. As we had no place to hold service, I preached for the Methodists one Sabbath, and for the Presbyterians on another. The securing of lots for the building was a difficult matter, and so important that we spent three days in searching. At last I found two lots in the most favorable part of the town. They were examined by the building committee and others interested and we determined to take them and go forward with the building."

"Meantime, I had put our work before the public, and delivered a lecture in the A. A. Church, and one before the Y. M.

C. A. in the Presbyterian church."

Mr. Salter continues:

"The work was hard and laborious, taxing his strength and burdening his spirit heavily. Meanwhile, he made a missionary exploration of new fields in the Gunnison river country, and in the early days of September took a brief rest at home. The latter half of the month he was again at Leadville, looking to the foundations of the church, and gathering building materials."

"Thence he made a visitation in the Black Hills to help forward his seven churches, and again returned to Leadville, to push on the work which was giving him so much anxiety."

Concerning his work in the hasty visit to the Black Hills, the New York editors remark:

"He was preaching an ordination service at Leadville, dedicating the new church in Lead, lifting at the Spearfish Academy, organizing the Black Hills Education Society, placing a new missionary, and driving to get back to the meeting of the Association in Colorado Springs early in November."

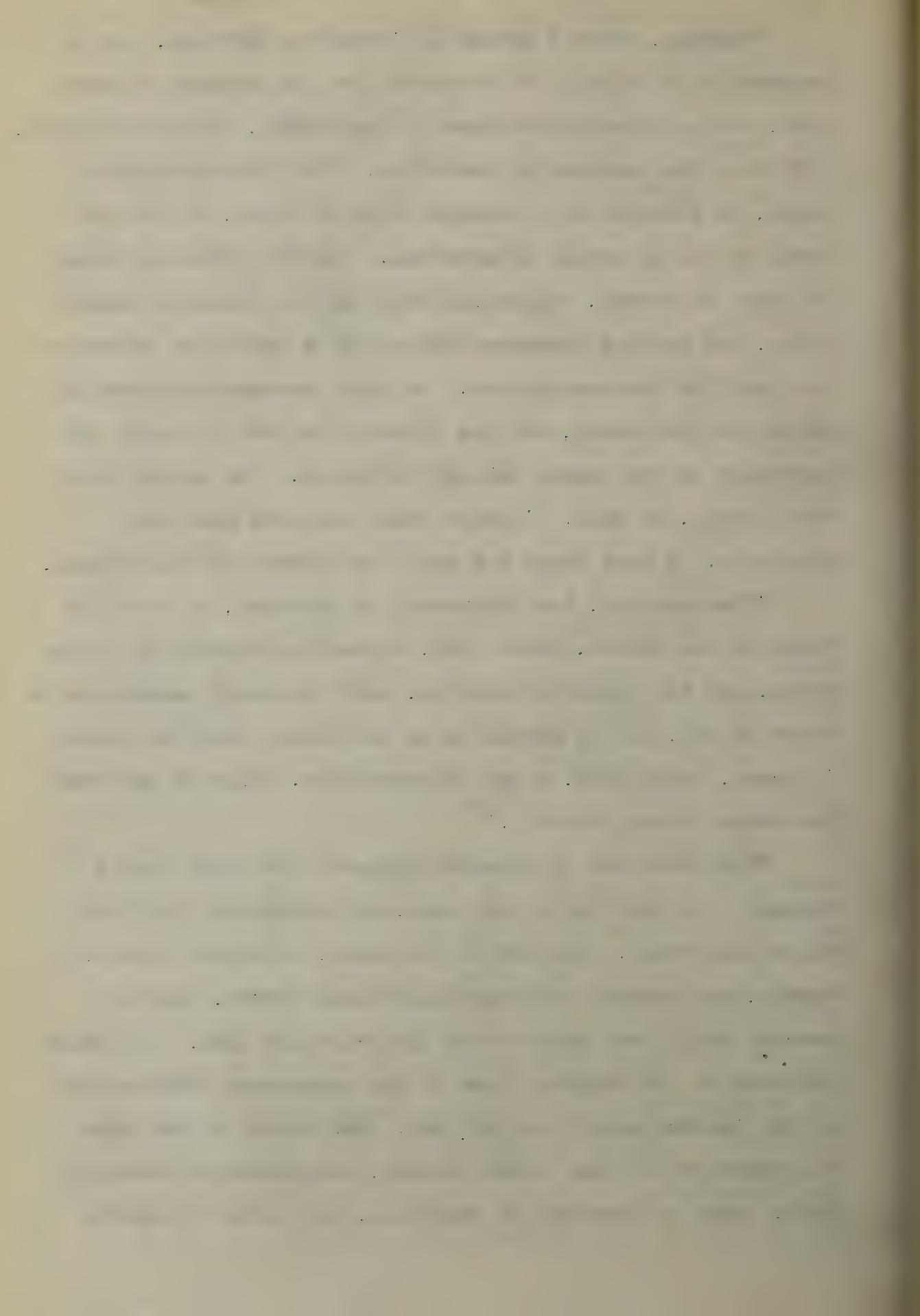
This quotation is in connection with Mr. Fickett's last report. The next mention of him in Home Missionary is a record of his death. Dr. Salter best tells the story.

"He marked the first Sunday of November, 1879, as a 'sweet day of rest,' with the family, and in the afternoon, read to them Longfellow's 'Children of the Lord's Supper.' A few days afterward, the Colorado Association met at Colorado Springs. He enjoyed the interchange of cordial greetings with his brethren, as they came together from their widely separated fields and took part in their discussions."

"Tuesday, after a season of 'precious devotion,' as he entered in his diary, and words of love and counsel to dear ones, and an affectionate note to his mother, in which he said, 'Off in a few minutes for Leadville. With friends on the train, he indulged in a cheerful vein of humor, as was natural to him in social intercourse. The two following days he spent in Denver, soliciting help for the church at Leadville, and writing nineteen letters to as many mine owners at the East for the same object. He also purchased windows and seats for the church, and was planning to have it ready for occupancy on the second Sabbath following. 'We cannot wait for spring', he said. 'Spring comes too late upon the mountains. I must hurry and keep the workmen at that church.'

"That evening, the thirteenth of November, he took the train of the Denver, South Park, & Pacific Railroad in a snow storm, and the following morning, sent his usual message as to where he was, and of affection to his family with the words: 'On cars, South Park, midst of snow-storm. Hope to get over the range without trouble.'

"The storm was of extreme violence; the winds blew a tempest; the snow was a foot deep, and obstructed the roadway of the train. The end of the track, which was then at Weston, one hundred and eight miles from Denver, was not reached until four hours after the scheduled time. The storm was then at its height. Some of the passengers were inclined to lie over until the next day. But hoping to get over the worst of the road before sunset, and intent on reaching their homes or business at Leadville, and having a careful



and reliable driver who had driven through many a mountain storm, it was decided to go on. Mr. Pickett was well acquainted with the driver, having rode with him several times on former journeys, and on this occasion requested him to reserve the seat which he occupied. There were fourteen passengers, nine inside the coach, three of whom were ladies, and five on the outside. Mr. Pickett was among the latter, his seat beside the driver. They started shortly after noon, Friday, November 14, with buffalo robes, wraps, and blankets to protect them from the cold. It was a rough drive to Flattie station, the snow blowing in such clouds that it was impossible to see any length ahead. Even the horses, at times, could not be seen. At this place, the driver told the passengers that they might remain over night, if they preferred. Still hoping, however, to get over the worst of the road at least, before night, they said that they would proceed if the driver was willing. He expressed no hesitation, and the battle with the storm was resumed. The first delay was in ascending Weston Pass caused by a freighter's wagon, which blocked the road, until the team from a wagon in front came to its assistance. Nearly half an hour was lost at this point. The snow and hail continued to come down furiously, almost blinding those on the outside. Two or three times they became so chilled that they alighted and walked a short distance to warm themselves. On one of these occasions, Mr. Pickett remarked that he did not like being locked up in the boat because it would be difficult to escape in the case of an accident. He further stated that he had tried,

but was not able to unbuckle the straps. He expressed his confidence in the driver and said that he thought no accident would occur while he held the reins. Shortly after he resumed his seat in the boot and was in good spirits.

"Another delay was occasioned by freighters who were stalled on a hill near Lower Rocky Station. An hour passed before this obstruction was removed. It was now nearly dark. From this place the coach went along smoothly until about seven o'clock when the driver stopped his six horses, and warmed his hands by slapping them across his body, to get the right feeling in them, as he said, for the extra exertion required in going down the mountain. Then they rushed along at a rapid gait. The sleet and snow were blowing in blinding fury, freezing to the face. In descending a steep pitch on sliding ground, about eleven miles from Leadville, the driver put on the break, but it became obstructed with snow, and would not hold. He made a desperate effort to pull in the horses; but they became unmanageable, and sheered to the left to avoid the brunt of the storm. Here the coach upset, turning completely over on its top. The outside passengers were thrown away from under it; and those inside were thrown on their heads, with their feet up. The horses became uncoupled, and pulled over the driver, who was holding the reins firmly. He escaped with a severe injury on his shoulder. The injured passengers slowly and painfully extricated themselves from the wreck. In the confusion, the bruised and wounded received attention first. No person in the company had a match to strike a light or kindle a fire. Nearly an hour

elapsed before it was found that Mr. Rickett was fastened in by the boot apron, and was dead. As the coach went over, he was heard to exclaim, 'O, my God!' He was killed instantly. His neck was broken. To him time was no more. The struggles and wickedness of the earth were ended. The responsibilities of life were laid down. The Rocky Mountains and the great globe faded away. The white hills of Paradise dawned, bathed in everlasting righteousness, and he saw the city which hath foundations, and the King in his beauty."

"As soon as his remains were taken from the wreck, three of the passengers walked to the nine mile house for assistance; and the next day the body was removed to Leadville. A meeting of the Protestant pastors of the city was convened in the evening at the Methodist parsonage, and resolutions of respect for his memory as a good man, and an earnest and eloquent preacher were adopted; and arrangements were made for funeral services to be held at the Presbyterian church Sunday afternoon. The pastors acted as pallbearers. Though the weather was cold and snow was falling, the house was filled to overflowing. Impressive addresses were delivered by Rev. R. Weiser and Rev. Charles R. Bliss.

"At Colorado Springs, the news of the calamity broke with fearful shock upon his family and friends. The body was brought to the desolated home, November 19. On the following day appropriate services were held at the Congregational church. Many came from near and far testifying the love and respect in which Mr. Rickett was cherished. The pastor Rev. Mr. Cross gave an address reviewing his life and labors, and portraying his character."

Mr. Cross spoke of him especially as a man of friendly spirit and genial ways; as a man of indomitable energy, enthusiasm, zeal, hopefulness, and self-sacrifice; and especially as a man of piety and prayer.

"As the report of his sudden death was borne over the land, many hearts were stricken with a personal bereavement. The miners and ranchmen of the Rocky Mountains joined in lamentation with the dwellers upon the prairies."

"The beauty of Israel is slain upon thy high places;
How are the mighty fallen in the midst of the battle!"

"At Denver one said, 'Nothing since Lincoln's death has given us such a shock.' The Black Hills were filled with sadness. Memorial services were held at Lead City and Deadwood, also at Mount Pleasant, Iowa. Former scholars and parishioners, and his brethren in the ministry recorded their remembrances of his sympathetic and generous nature, his fine christian enthusiasm, his fervid devotion, and his unselfish life."

Someone--perhaps it was Mr. Walter himself--wrote his lamentation in verse as follows:

"He is dead among the mountains!"

Thus the ringing message sped;
And a thousand hearts' deep fountains
Stirred with grief, and tears were shed;
And the East land and the West land
Felt a loss beyond repair,
When they heard the dreadful message,
When they knew the dead was there.

Ne'er did Colorado's mountains,
 Since they reared their rock-ribbed sides
 From the plain that once encased them
 Into "continent divides,"
 Echo back so sad a story,
 So supremely said, I trow,
 As this fearful death in darkness,
 'Mid the blinding sleet and snow.

Ah, how hard it was to drink it!--
 This, the dregs of sorrow's cup.
 Ah, how long we could not think it,--
 Could not, would not, give him up!
 How we reasoned that the missive
 Had most surely been misread!
 But the lightning-voice repeated,
 "He is in the mountains, dead."

Dead! yes dead! No more we'll meet him
 Hear no more his ringing voice,
 Home and friends no more will greet him,
 In his love no more rejoice,
 Overwhelmed with grief and sorrow,
 Sad they wait, but wait in vain:
 He who left so late, so brightly,
 Ne'er can light that home again.

But amid its gloom and sadness,
Comes sweet consolations breath,
Bringing whispered words of gladness,
Gilding e'en the cloud of death;
Telling that, with strength unbated,
From the battle's thickest strife,
Like the saint of old, translated,
He was ushered into life.

Toil and strife for him thus ending,
Every duty nobly done,
Leaving memories full of blessing,
Loved and mourned by every one,
In a moment, in a twinkling,
From earth's mountains, cold and bare,
Passed he to the hills eternal,
Everlasting joys to share.

From the darkness and the tempest,
And the chilling, freezing blasts,
To the light and warmth of Beulah,
Where the spring time ever lasts,--
Thus he passed, but he left his mantle
E'en a life so noble, pure,
That its fragrance will continue
Long as love and truth endure.

Dr. Salter's characterization of Mr. Pickett is as follows:

"He was of a sanguine-nervous temperament. With christian zeal aflame, and with great openings for usefulness before him, it was his nature to overwork. His ardor and activity would carry him beyond bounds. His spiritual energy seemed to rebound from every fatigue. He exercised careful scrutiny over himself, and ruled and restrained his spirit with strict discipline. A deep consciousness of sin and humility of mind were among the foundations of his religious life. Thoroughly independent and self-reliant, his nature was equally genial and fraternal. Warm in his domestic attachments, he was scrupulous as to any encroachment upon his missionary work. With frequent opportunities before him for profitable business ventures and for investment in lands and mines, he never turned aside to any of them, but kept himself wholly intent upon his work. On one occasion in the Black Hills, going over from Lead City to Central, he discovered some fine specimens of ore, and gathered them up in his handkerchief. But finding himself pondering upon them and their probable value, and upon making a mining claim, and perceiving that the matter was taking some hold of his mind, he at once shook his handkerchief to the winds, and repeating aloud his motto, 'This one thing I do,' knelt upon the ground, and renewed his consecration to his life work."

Probably my touch upon the canvas will mar the picture here produced. I was contemporary with Mr. Pickett in Iowa for ten years. In those ten years I met him often. I heard

him read more than a half dozen of his annual Home Missionary reports, but I did not come into very intimate association with him. His work was in southern Iowa; my home was up against the Minnesota line. Dr. Ephraim Adams was my superintendent; and he was a man after my own heart. I was jealous for him. I always thought that his reports were far better than those of Mr. Pickett. Undoubtedly I was inclined to underrate the ability, the character, and the work of Mr. Pickett. I counted him an enthusiast. I discounted his statements. His flaming zeal was beyond my touch. I could not keep pace with him.

After this fresh review of his life, I am ready to confess that I misjudged the man, at least that I did not appreciate his full value. The writing of this sketch has been good for me. I see Brother Pickett in a new light. A new glory attaches to his life and character. I see with anointed eyes his vision of godless empires rising in the West to be redeemed only by the gospel of Jesus Christ, I can now appreciate, as never before, the nobility of his character, and the value of his services for Iowa, for the West, and for the Kingdom of God the world around.

Thirty-eight sketch,

Lincoln Harlow.

Lincoln Harlow, son of John and Mercy (Baker) Harlow, was born in Turner, Maine, May 7, 1838. He attended Lebron Academy, and graduated from Bangor Seminary in 1863.

August 10, 1863, he was married to Harriet A. Fritchard of South Brewer, Maine.

A few days later, August 26, he was ordained at West Minot.

His first pastorate was in Iowa at Lewis, beginning September 25, of the same year, 1863. He was in service here for two years. In May of 1864, he reports:

"We write to inform that we have been enjoying a glorious work of grace. When we came here last September, we found a very lukewarm church. When several of its members were openly wicked. The Methodist and Baptist churches considered, indeed, that there was no church. Even one of its own members told me that there was no church. Our services were held, two-thirds of the time, up to January 10, 1864, in the Methodist house. That day was our communion; we then commenced a series of meetings, held every evening. This was continued for two weeks and a half. We began with a small attendance; but the interest increased until the house was filled.

"The result of the meetings is, the hopeful conversion of some thirty persons, of all classes--including nine men, heads of families, and indeed, most of the business men of the village. Most of these converts we expect to receive to

CHAPTER IV

The first part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx$. It is shown that the value of k can be determined by dividing the value of y by the value of x . This method is applicable to all cases in which the value of y is known for a given value of x . The second part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^2$. It is shown that the value of k can be determined by dividing the value of y by the square of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x .

The third part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^3$. It is shown that the value of k can be determined by dividing the value of y by the cube of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x . The fourth part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^4$. It is shown that the value of k can be determined by dividing the value of y by the fourth power of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x . The fifth part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^5$. It is shown that the value of k can be determined by dividing the value of y by the fifth power of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x .

The sixth part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^6$. It is shown that the value of k can be determined by dividing the value of y by the sixth power of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x . The seventh part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^7$. It is shown that the value of k can be determined by dividing the value of y by the seventh power of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x . The eighth part of the chapter is devoted to a discussion of the various methods of determining the value of the constant k in the equation $y = kx^8$. It is shown that the value of k can be determined by dividing the value of y by the eighth power of the value of x . This method is applicable to all cases in which the value of y is known for a given value of x .

the church at our next communion; others will join the Methodists."

In October of 1865, Mr. Harlow reports again, speaking especially of building under difficulties. He writes:

"It was my expectation that I could report the church done at this time; but the wetness of the season has made it very hard to get lath. We finally got two interested men to go to the railroad, one hundred and thirty-six miles east, and purchase them. They bought eight thousand, and, bringing what they could, agreed to give a man sixty dollars to haul thirty-five hundred of them to Lewis. After they started, he carried his back and unloaded. The two came to within twenty miles of Lewis, when the roads were so bad that they unloaded about half their freight. We sent a man after the remainder, but when he got within twelve miles of them, the roads were so wet that he turned about, purchasing the lath in Des Moines. We could not get them this side of Des Moines, one hundred miles. I give this as one instance of the difficulties we have to overcome in this far West; and especially to give some idea of the cost of building here. The church will be plastered one coat this week, and will be seated as soon as plastered. The steeple is now complete.

"My people have this quarter made me a generous donation of \$151.55; of which \$118 were greenbacks. They waited some four months for the church to be inclosed and the floor laid. The 25th of May was a pleasant day and a pleasant company gathered at the church and partook of a bountiful supper,

said many pleasant things and pleased most of all the pastor and his wife by a very generous donation of money, clothes and provisions. The people of this community have made, during the past year, two other donations, nearly equal to my own. They have raised about two thousand dollars for our church building, and the same for the Baptist. I took up a contribution for the American Home Missionary Society last Sabbath which amounted to \$20.

"The last week in April I visited Fontanelle and Nevin, thirty-five and forty-six miles east. There are many members in each of these churches. They seemed very thankful to see me, and to hear a Congregational sermon. I preached and visited as much as I could, between Friday evening and my arrival home on the Wednesday morning following. During this time, I rode by stage seventy-five miles, horseback forty miles, and preached four times in three different places. These two places (Fontanell and Nevin) could half support a minister, and they pleaded with me to use my influence for them. The field is now entirely open. I visited them again in June, and preached the funeral sermon of Rev. Mr. Davis, who died last fall. I have also been to Antira, twenty five miles north, and broke the bread of life to a feeble flock who are without a shepherd. Thus you see the great want is more missionaries. We have as rich a country as can be found in the West, and all we want is railroads to furnish the material for building and horses, and these now isolated villages will grow into cities."

"From Iowa in 1865, Mr. Harlow went down into Kansas,

and in that state had pastorates at Olathe, (1865-67), Council Grove (1867-73), Neosho Falls and Geneva (1873-76.)

In 1876, Mr. Barlow returned to the East, and was settled at Lindboro, New Hampshire, (1876-78); Charlemont, Massachusetts (1878-81); Putney, Vermont (1881-84); Dockett, Massachusetts (1884-87); Ellington, New York, (1888-90); Coventry, Vermont (1891-94); Fort Mills and West Fairlee from 1894 until death, which occurred October 9, 1896. He died of apoplexy, aged fifty-eight years, five months, and two days.

A review of the many movements of this good brother give one a tired feeling--he moved so often and so far. He had, according to the Year Book, just a dozen pastorates. That is too many for one short ministerial life time of thirty-three years. He was in Iowa only two years, but those two years at Lewis were years of strenuous labor and large results. He belongs to our list of Iowa men.

Thirty-ninth sketch,

Chester C. Humphrey,

Chester Case Humphrey, son of Rev. Aaron and Betsey (Starr) Humphrey, was born in Liberty, Ohio, July 18, 1830.

He graduated from Iowa College in 1857, while the college was still at Davenport; and from Chicago Seminary in 1861. Later he spent a year at Andover. At Andover he was married, September 29, 1859, to Elizabeth S. Holt.

He was ordained June 9, 1861.

From 1861 to 1863, he was pastor of the church at Austin, Minnesota. In 1863, he came to Iowa, locating first at Cass, which church he served for four years. There is not Home Missionary report from this field, and the only notice of him in the News-Letter is this little item (March 1867):

"Rev. C. C. Humphrey, of Cass, lately received a visit from his people with donations amounting to \$40. "

January 15, 1868, Mr. Humphrey took charge of the church at Unity (College Springs,) his pastorate covering a period of three years. In 1871, he was located without charge at Tipton.

In 1872 he moved over to Nebraska, for two years serving the church at Osceola. From 1874 to 1879, he was a missionary in Boone County, preaching at Albion, Boone, Dayton, Oxford, etc.

From 1880 to 1884, he was without charge residing in Osceola. In 1884, he came back to Iowa, and for a few months of that year served the church at Jewler and Taucema. In

1885 and 1886 he was pastor at Wayne and Hickory Grove, and then he passed onto Belknap and Cincinnati, being in that field from 1886 to 1888; and then he was in Cromwell in 1888 and 1889. This was his last work in Iowa.

In Illinois, in 1889 and 1890, he had a pastorate at Dunmer Hill. In 1891, he reached the last stage of his ministerial journey, locating at Witle and West Rockford, where he died in office January 5, 1894, aged sixty-three years, five months, and twenty-two days.

Here is another good brother whose ministerial life was a pilgrimage. He passed quickly from one field to another, gripping no community very strongly or definitely. In Iowa his first pastorate of four years at Cass was his longest. He gave us thirteen years of service. He did what he could. He was one of the early products of Iowa College. We gladly number him among the Pilgrims of Iowa.

Hortleth sketch,

Edwin Teele.

Materials for a sketch are very scanty; and the few facts or supposed facts concerning his life which have been furnished do not agree.

He was born somewhere in New England, sometime in the year 1820. Rev. Benjamin St. John says he was born in New Hampshire, but his sister says he was born in Vermont. This might be called a slight family jar. No record of brother Teele's early life has come to my hand. What schools he attended, or from what institutions he graduated, I do not know. I am inclined to think that he was a picked-up man, a farmer-like preacher, without much training in the schools. The first authentic record of him in my hands is that of a commission from the A. M. S. for Bristol Center, Minnesota, dated September 20, 1861. His name did not get into the Congregational Quarterly until 1864. The commission for Bristol was renewed in 1862.

In November of 1863, he was located by the Home Missionary Society at Saratoga, Iowa.

This Saratoga is the earliest name for what is now our Riceville church. Our present Saratoga church is another institution though located near the spot where the original Saratoga-Jamestown-Riceville Church was organized. The News-Letter of December 1865 notes the coming of Mr. Teele to Saratoga. The record is as follows:

"Rev. Edwin Teele of Bristol, Minnesota, has made an engagement to labor one year at Saratoga and vicinity in

Howard county, Iowa. The church at Saratoga was organized in 1858, and with the exception of a few Sabbaths, when neighboring ministers have been with them, has maintained a Sabbath school and regular Sabbath school worship from that time, to the present, without ministerial aid. They deserve a minister, and will know how to appreciate one."

This last statement of the News-Letter is not correct. Mr. Teele was the first resident minister, but the church from the beginning had been fairly well cared for by Rev. William Coleman of Stacyville, and Father Winsen, of New Oregon. Indeed it is stated in the Minutes that these brethren in charge of the Saratoga church.

Great was the rejoicing of the Saratoga people when they had a minister all their own, but they were doomed to disappointment, for his stay among them was only for a few months.

Brother St. John, a child of this church, writes from Bonacia, California, and says: "He was with the church less than a year. He came from a farm near Granger, Minn. After a few months, he was taken with lumbago, and in the spring, moved back to his farm, only to live a few months."

Brother St. John is slightly incorrect. Brother Teele may have come from a farm, but, as the Home Missionary records show, he came from a Home Missionary pastorate. Neither did he return to his farm to die at once, but he returned to live nearly a decade longer, and to labor up to the time of his death in Minnesota and Iowa. He returned to Bristol and was in Home Missionary service there from 1864 to 1870. Then he came down to Florenceville, Iowa, and was commis-

sioned for that field, and was in service there up to the day of his death, which was November 21, 1872. He died at the age of fifty-three years.

Our Iowa State Minutes notes his death in the following language:

"We mourn the loss by death during the year, of six brethren in the ministry--Brother Teele was devoted to the closely allied interests of the christian church and the christian school."

Only this and nothing more! What a fine obituary! What an amount of information it affords!

Of Brother Teele's personality, Brother St. John has this to say: "I remember him very well as a quiet and rather retiring sort of a man, a great contrast socially to Mr. Coleman, who I suppose, was my boyish ideal of a minister. Mr. Teele was a fair preacher and a very good man." This is the best I can do for Brother Teele.

It would seem that his work in Iowa did not amount to very much. He was only a few months at Saratoga, and his church at Florenceville did not long survive. But he gave us between four and five years of service, and his grave is with us unto this day. So his name to the end of time shall be in the list of the builders of Iowa.

Forty-first sketch,

John M. Williams.

John Milton Williams, son of Isaac and Martha (Tenney) Williams, was born in New Ipswich, New Hampshire, February 27, 1817. He studied at St. Albans, Vermont, and Oberlin academies; graduated from Oberlin College in 1839, and from the seminary in 1841. He was ordained at Oberlin, August 21, 1843. His first pastorate was at Michigan City, Indiana, being located at that place in 1842, 1843, and 1844. Here he was married, August 26, 1843, to Charlotte Fenderson, of Austinsburg, Ohio. He died May 31, 1866. His next settlement was at Springfield, Pennsylvania, where he was in service for eight years, (1844-52). In 1852-3, he supplied the first Congregational church of Chicago, and then was pastor for nine years (1854-1863) at Farmington, Illinois. He came to Iowa in 1863, beginning November 1st a pastorate of three years at Fairfield. At the close of the first year, the church assumed self-support. Of this the missionary reports to the Home Missionary Society in March of 1865 as follows:

"My commission as your missionary expired yesterday. This church and society, at a recent meeting, extended to me the second unanimous invitation to become their pastor; promising me a salary of not less than \$800, which they intend to raise among themselves, and thus relieve your treasury of the further burden of this church. We owe a great deal to the patience and generosity of the H. M. S. in bearing with us long; and we hope, in the future, to make some returns for the

large amounts we have received. I think you may now enter us upon the list of its devoted and grateful patrons.

"During the year, our Sabbath school has considerably increased; our congregations have increased three-fold, our church has received an accession of sixty-two members, fifty of whom are heads of families; fifty-one have united by letter, and eleven by profession; a neat and commodious parsonage has been purchased and fitted up, at a cost of fifteen hundred dollars; the outside of our church edifice has been repainted, and money raised to grain and paper the inside; and the church which, a year ago, was small and desponding, has received a large accession of courage and hope. Now we wait for spiritual blessings, which we trust our great Head has in store for us."

"Accept my thanks for the aid you have rendered us during the last year. I do not know how we should have got along without it."

From Iowa, Mr. Williams went to Wisconsin, and had a six years' pastorate at Waupun.

While in this pastorate, he was married to Mrs. Harriet M. (Babcock) Ayler.

From 1877 to 1882, he was located at Jefferson, Illinois; and after that, his residence without change was in Chicago.

In 1892, Mr. Williams received the honorary title of Doctor of Divinity from his Alma Mater.

Dr. Williams was something of an author, four volumes of considerable size coming from his hand.

1. The Empire of the Pulpit, 120 pages.

2. Rational Theology. 2 volumes, 685 pages.

3. The Old Testament and its Critics. 100 pages.

Dr. Williams died of dropsy, January 7, 1900, aged eighty-two years, ten months, and ten days.

There is at hand no better appreciation of the character and work of Mr. Williams than that furnished by the Council which dismissed him from Fairfield in November of 1886. The resolutions adopted by the Council were as follows:

"WHEREAS: Rev. J. M. Williams, having received a call from the Congregational church of Waupun, Wisconsin, which he believes will afford him a wider field of usefulness, has resigned his charge at Fairfield, Iowa, and whereas, the church has acquiesced in his resignation: Therefore

"Resolved, That we approve of the dissolution of the relation existing between Brother Williams and the church.

"Resolved, That we have learned to highly esteem Brother Williams as a man and a christian, that we believe him to be an earnest, able and successful minister of the gospel, whose labors in this church have been largely blessed and good, while his relations to other churches have been most pleasant and edifying.

"Resolved, That we commend him to the other churches as a faithful and devoted brother, and an able minister of our Lord, Jesus Christ, with earnest prayers that the blessing of God may ever attend him in such fields of usefulness as the providence of God may direct.

"Resolved that we are happy to learn that mutual good feeling exists between the church and Brother Williams and

that the church has fulfilled its obligations to him, and we would hereby express our sympathy with them who are left without a pastor, and pray the Great Head of the Church that he will soon send them one to go in and out among them and break unto them the bread of life.

The places he occupied, the books he wrote, the honors he received and his reports indicate that Mr. Williams was a strong and useful man.

Forty-second sketch,

Edwin Stanton Palmer,

Ed Edwin Stanton Palmer, son of Asa and Marcia (Hyde) Palmer, was born in Bath, Maine, April 30, 1837.

The schools he attended were Gorham Academy, Union College, from which he graduated in 1849, and Bangor Seminary, of the class of 1853.

After graduating from the seminary, he began at once a pastorate of two years at Dedham, Maine. He was ordained at Dedham January 2, 1856.

From Dedham he went to Foxcroft and Dover in 1857. His pastorate here, also, covered a period of two years. After this he was one year at North Bridgton and Harrison; and at Freeport three years (1861-1863.)

In December of 1863, he came to Iowa, locating first at Waterloo. It would seem from an item in the News-Letter, that his Waterloo pastorate was hardly to be counted it was so brief. Mr. Stevenson, in his history of the Waterloo church, commenting on the pastorate, says:

"December 31, 1863, records a call to Rev. E. S. Palmer whose pastorate covers the year 1864. During his pastorate occurred the only serious church trial this church ever had on matters of discipline. No wrongs were righted, and some rights were wronged, which is usually the case with such trials. An investigation may be wise, but for a church, a trial is almost always unwise."

The item in the News-Letter (March 1864) is as follows:

"Rev. W. S. Palmer has resigned his charge at Waterloo as the result of an unfortunate combination of circumstances and influences, which he deemed a fatal hindrance to his usefulness in that place. The congregation was steadily increased under his ministry, and at its close was much larger than it had been at any previous time during the history of the church. After his resignation, the people of his late charge honored themselves and him by a donation amounting to the generous sum of \$260. Brother Palmer has found an inviting field at Waverly, where we trust there is in store for him a happy and successful experience in his chosen work. The church has just been organized there, under very promising auspices, consisting of eighteen members. The church at Waterloo from the size of its present congregation, and from the position and rapid growth of the town, is one of the most important in northern Iowa, and should be soon supplied again with an able and faithful minister."

Mr. Palmer closed his work at Waterloo January 26, 1865. He began the next month, February 1st, at Waverly. None of his Waverly reports to the Home Missionary were published, but there are two references to his work there in the News-Letter. In September of 1865 is the following paragraph:

"Rev. W. S. Palmer, of Waverly, immediately after commencing house-keeping in that place, received a surprise visit from his people, who came to their pastor's home, laden with sundry articles of convenience and value for household use. He retaliated upon them a few weeks afterward by presenting them a communion service which he had procured for them through friends at the West. The presentment was accom-

panied by facetious words, and also by words of tender and solemn earnestness."

There is, in March 1866, another reference to Mr. Palmer and an account of the dedication of the First Congregational Church of Waverly, which is, in part, as follows:

"A rare success has attended the Congregational enterprise at Waverly. It was inaugurated in connection with a visit of the Home Missionary Agent for Northern Iowa, in January 1865. (Of course this was Jesse Quernsey) On the first of February, Rev. L. W. Palmer commenced his labors there, and precisely one year from that date, a commodious and very tasteful house of worship, 30x50 was joyfully dedicated to the service of Almighty God. The sermon was preached by Rev. Dr. Lyman Whiting, of Dubuque, and the dedicatory prayer was offered by Rev. Jesse Quernsey, who preached in the evening. The cost of the house was \$500, five hundred dollars of which was furnished by the Congregational Union. Before the dedicatory prayer, an appeal was made and over four hundred and fifty dollars was promptly and generously pledged, so that the house was dedicated without debt."

In September of 1867, Mr. Palmer was transferred by the Home Missionary Society from Waverly to the First Church of Omaha. This pastorate, also, covered a period of two years. This seems to have been Mr. Palmer's usual time of service.

In 1869, he returned to the East, and from 1869 to 1874, (lengthening his term of service) was located at Morrisville, New York. His next field (1875-6) was at Knoxville, Tenn.

He then returned to New England and was installed pastor at Westhampton, Massachusetts. He was in this field from 1876 to 1881. He next spent a year at Deer Isle, Maine; and then a year at Warton, and two years at Starbuck.

In 1888, he retired from active work, and took up his residence at Borden, Maine. He died of cancer at Portland, August 23, 1908, aged eighty-one years, four months, and three days.

I did not know Mr. Palmer at all. He slipped away the year before I arrived. But his memory was fresh in Waverly when I began to visit that place. It is evident from the record that he did a splendid piece of work at Waverly, starting the new church, and getting it in good shape for his successor.

But he does not belong to Iowa, but rather to New England. He is a "man from Maine."

Forty-third sketch,

Charles W. Clapp.

Charles Wells Clapp, son of Russell and Louisa (Strong) Clapp, was born at Southhampton, Massachusetts, January 23, 1817. He graduated from the Western Reserve College in 1844, and from the theological department of that institution in 1848.

August 16, 1849, he was married to Miss Jennie Russett, of New Haven, Connecticut.

He was ordained as a Presbyterian minister at Monroeville, Ohio, August 21, 1850. He began his Congregational ministry at Gresham, Connecticut, May 22, 1855, and was dismissed from that pastorate in May of 1857. From May of 1857 to October of 1864, he was pastor at Rockville, and then came west.

From the fall of 1864, to the spring of 1871, he was professor of rhetoric, history, and English literature in Iowa College. (If we could get him now to fill all these chairs, we would save a pile of money.)

In connection with his college work, from 1868 to 1869, he was acting pastor at Chester.

From Trimmell, Mr. Clapp was called to Illinois College, and had about the same work there as at Trimmell, being a teacher of that institution from the fall of 1871 to the spring of 1876. During all this time at Jacksonville, and two years longer, he had charge of the church at Beverly, and

from 1878 to 1884, he was pastor of the church at Gedgey. He died of apoplexy, August 12, 1884, aged sixty-seven years, six months, and twenty days.

Physically, Professor Clapp was tall and well proportioned. He had the look of a scholar, and the bearing of a gentleman. He was not brilliant preacher, but his sermons were intellectually interesting, ethically sound, and spiritually uplifting. He filled well his niche in the Iowa College of his day; and his whole ministry was constructive and inspiring.

Forty-fourth sketch.

Charles F. Boynton,

Charles Freeman Boynton, son of Rev. John and Charlotte (Freeman) Boynton, was born at Rhineburg, Maine, September 7, 1832.

It would seem from the records that he was not a graduate of any college, but he did graduate from Bangor Theological Seminary in 1851. He was ordained August 6, of that year, at Oldtown, Maine, and served this church for a year.

Sometime in the year 1852, he was married to Miss Mary Loring, daughter of Rev. Asa S. Loring, of Maine and Iowa.

From 1852 to 1854, he was pastor at Hubbardston, Massachusetts, and then came to Iowa; and, under the commission of the American Home Missionary Society, began at Fort Dodge and Otho, June 1, 1854, continuing in this field for nearly four years.

His coming to Iowa was noted by the News-Letter (July 1854) in the following paragraph:

"Rev. C. F. Boynton, late of Massachusetts, has accepted an invitation to labor with the Congregational church at Fort Dodge."

The field was well reported during Mr. Boynton's pastorate.

In March of 1855, he reports:

"In many respects, this place stands superior to any New England village within the writer's acquaintance. I have heard less profanity--if I may except the drivers on the Eastern

line of stages--during the three months of my residence here, than in almost in any single walk through the streets of many New England villages. But one case of drunkenness has met my observation during this time, a thing unknown for a long time before, since the days of "Maine Law" restriction down East. No doubt there has been too much of drunkenness, but my eyes have been spared the pain of witnessing it.

"No minister can fail to mark the candor and respect that are shown him by the young men in this place. Their uniform courtesy stands in mark contrast with the rudeness that is often exhibited by young men toward christian ministers. This civility extends to all classes of non-professors of religion."

"The same is true of the deportment of children in the street, and in the public school. There is an absence of that rampant rowlism which annoys strangers in so many older towns.

"Would there were no other side to this. But so far as the standard of morality in these respects is higher, the scale of spirituality is lower than in religious Eastern villages. The Sabbath, though more regularly observed than formerly, is not kept with that strictness which its divine founder requires. There is a refined and easy laxity in regard to it that makes one feel in coming from a pious New England influence, as though there were no Sabbath here.

"One finds in the West many prejudices against New England Puritanism; and often it is affirmed that the strict, straight-forward preaching of Eastern pulpits will not do for

the West. For here people take greater liberty in their religious habits.

"Many pungent gospel precepts are cast aside as Puritanism by those who seldom search the scriptures, and much fault is found with the rigid preaching of New England ministers. We need all wisdom, patience, and humility. We may have Puritan prejudices. If so, let us modify them; not to suit the worldly habit of the West, but to draw the people closer round the cross, and to bring them into the strait and narrow way of life."

"In Otho, there is a Congregational Church of sixteen members. Since my appointment to this field of labor, I have preached in Otho every Sunday afternoon at three o'clock, when the weather has permitted--usually returning to attend service at Fort Dodge in the evening. This little church has kept up religious services regularly since its organization in 1855, though for the last six years they have had little or no preaching. The Sabbath school has been steadily supported. My congregation there has averaged about forty.

In December of 1865, Mr. Boynton writes again:

"Since our residence in the West, we have received favors from our Eastern friends that have kept full and quickening our grateful memory of them and their hospitable homes. From Hubbardston, Massachusetts, the people whom we left in actual tears, a year ago last May, have sent us many precious tokens of affection. Letters containing little sums of money and kind words worth more than gold; a box containing, among the other acceptable things, laid-off garments of dear ones who

are now clad in immortality. Donations valued commercially at fifty dollars, but really beyond price. These have been to us like parish visits from the loved ones of those sunny homes endeared to us by the pleasantest of conversations that a minister of two happy years could furnish. A thousand fold may these kind friends be rewarded!

"By the hands of Mr. Guernsey, a ten dollar note was received last winter from Mr. B. F. Whitmore of State Street, Boston. 'He who provideth for the raven his food,' must have commissioned him to bestow the favor, so reasonable it was."

"It is because these gifts are so timely and providential, not because money is the greatest boon a missionary receives, that we gratefully make these acknowledgments."

The News-Letter for March 1866, reports special religious interest at Otho, and a donation of which the pastor says:

"The Otho people surprised us a few days ago, with one of their laughing and jovial visits, and when they left us, we found ourselves better off than we were before to the amount of \$75 or \$80 in wood and other valuables."

Still again, in the October issue of 1866, there is a paragraph respecting Mr. Logston and his Otho church, which is as follows:

"The Congregational people in Otho are building a neat parsonage, which is by this time nearly completed. There are five acres of choice land connected with it, and there is no better dwelling in the community. It will be a standing testimony to the enterprise of the people, and their appreciation of the ministry of the gospel. Rev. B. F. Logston, laboring

at Otho and Fort Lodge it to be the first occasion."

There is still one more report from Otho, this in January of 1867, which is as follows:

"Rev. J. W. Boynton writes us on an encouraging state of religious feeling in his congregation at Otho, he says:

"On taking possession of the Agency our friends came upon us with one of their characteristically genuine visits and surprised us with a donation of about thirty dollars in flour, grain, vegetables, greenbacks, and other comforts."

There is also in the Home Missionary for January 1867, a communication from Mr. Boynton which is as follows:

"The church in Otho enjoys the steady prosperity that all churches must that are faithful in tithe offerings and in covenant vows. Some twelve or fifteen persons are expected to unite with this church next Sabbath, and others will unite with it at the next communion. The church is just completing a parsonage at a cost of about \$1200."

"In Summer, six miles below Otho, for weeks, past, I have lectured on Tuesday, and Friday evenings to crowded and solemn audiences at this point. There ought to be regular preaching at this place at least half the time by a missionary of the A. M. E. S. But the destitution does not stop here. Two more missionaries are needed immediately on the very ground that I am now trying vainly trying to occupy, and three of us would find more work than we could possibly do."

"Yesterday, September 26, a Congregational Church was organized on the North Platte River, composed of thirteen

members. The prospect is very encouraging for the future growth of this church. If the stated labors of an earnest and devoted minister can be secured. I shall try to preach at this point once in four weeks, and visit the place for a lecture and prayer meeting every two weeks.

While still pastor at Fort Dodge and Otho, Mr. Boynton, January 31, 1868, assisted in the organization of Elberta church; and April 1st, following he became pastor of the church, remaining in service here until May 1873.

November, 1872, he reports a greater Elberta as follows:

"To have partially organized ourselves for more active and thorough christian effort, and I have strong hope that, without increasing, but by rather diminishing my pastoral labors, we shall extend our parish over about four hundred square miles, and occupy it all for Christ. To do this, our organized force will consist of five ordained deacons, and two or more ordained deaconesses, the number to be increased as want required and persons are found fitted for the offices. Each deacon will have the care of a district in his neighborhood, the oversight of the Sabbath school and weekly prayer meeting, and will conduct other services when necessary in the pastor's absence. He will keep the Christian young men and women in the district employed in conducting other schools and prayer meetings, so that all may have work to do, and the means of grace be carried within reach of all. Members of the church from other parts of the parish will meet at least once a year at each of these principal outposts for one or more days of 'Fellowship Meetings.' The pastor will go once a week to one of the points and meet the deacons

and his charge in prayer meeting, or deliver a lecture, making his visit as often as he can complete the circuit. All the prayer meetings at the different outposts will be held on different evenings of the week, so that those from neighboring points may attend with him without interrupting their own weekly meeting.

"We have tried this experiment for several months, with most hopeful results; developing the christian character of our young members who had felt that they had nothing to do."

From Eldora, Mr. Boynton went to Delaware, serving a Presbyterian church at Lewis until 1876. From 1876 to 1879, he was at Milford, Delaware, and from 1879 to 1881, at Freeport, Long Island. In 1881, he resigned, but continued his residence at Freeport, a part of the time teaching, and all the while preaching as he had opportunity up to the time of his death, which occurred February 15, 1908.

There is no obituary of Brother Boynton in our denominational records. For the foregoing facts, I am indebted principally to J. M. Duren, of Eldora. In closing his communication, Mr. Duren says:

"Mr. Boynton was an excellent preacher, a very devoted pastor, very warm in his sympathies, especially for the sorrowing and tried ones; unselfish and generous to the last degree, he won the confidence of the people in the community."

Forty-fifth sketch,

William Reid Black.

This sketch will be almost a blank. Julius A. Reed makes a slight reference to him in the News-Letter for January 1865, but he has only this to say of him:

"Rev. William R. Black commenced his labors at Magnolia and Harrison, June 12, 1864, under a commission from the A. H. M. S. with encouraging prospects. He is a native of Scotland.

The Home Missionary Recors show that Mr. Black was commissioned for North Chelsea, Massachusetts, Dec. 1, 1863. The Congregational Quarterly takes no account of this engagement.

As intimated by Mr. Reed, Mr. Black was commissioned for Magnolia and Harrison, June 12, 1864. The commission was renewed in 1865. None of his reports during the two years of his service were counted sufficiently interesting to be published in the Home Missionary. At the close of this pastorate, Mr. Black drops out of sight. Neither the Minutes or the Quarterly or the Home Missionary make any further mention of him. Did he die? Did he misbelave? Did he go bace to the old country? Did he backslide to Presbyterianism or some other denomination? Our denominational statistics ought to answer these questions, but they do not. A communication from a member of the Magnolia church just received indicates that Mr. Black developed into a black sheep, and so he was put out of our fold.

Forty-sixth sketch,

Lyman Warner.

When I came to this sketch, my first effort was to find the obituary in the Year Book. I found no obituary, but instead I found his name recurring year after year, on and on, and up to 1913. In reply to my communication to him, under date of October 11, 1913, he wrote:

"First, I will say that I am very much alive and in good health, for which I am very thankful."

"I was born July 4, 1826, at Bolton, Connecticut. I prepared for college at Hudson, Ohio; entered Western Reserve college in 1850, but graduated from Williams in 1854. I graduated from Andover in 1857. I was married October 16, 1857, to Miss Elizabeth S. Onstead, of East Hartford, Conn. I was ordained by Council at Ashfield, Massachusetts, October 28, 1857. I was pastor here at Ashfield from October of 1857 to October of 1859. I resided at East Hartford, Connecticut from November of 1859 to November of 1861. I was pastor at Becket, Massachusetts, from November of 1862 to May of 1864. I was pastor at Rockford, Iowa, from June 1864, to June 1871. Then I was pastor at East Portland, Connecticut, from September 1872 to March 1876. I then resided at Salisbury, Connecticut from June 1876 to June 1879. Next I was pastor at Burlington, Connecticut from June 1879 to June 1881. My next field was at West Granville, Massachusetts, from September of 1881 to June of 1885. I have had my residence at Salisbury, Connecticut, from June 1885 to date."

"I am now living with my second wife, who was Miss Maria Hutchinson, of Salisbury, Connecticut. We were married June 14, 1894. My first wife died June 16, 1892.

"I very much enjoyed reading your book, "The pilgrims of Iowa." Am very much interested in the church at Rockford, and correspond with one of its members. I visited Rockford in August of 1881. Some of my best days were with that church and people.

"Very cordially yours,

Lyman Warner."

It will be seen by the foregoing that Mr. Warner was pastor at Rockford for seven years. In all these seven years, only two of his reports were published in the Home Missionary. He was not a good reporter. He was too modest to make out a good story. Both of these reports tell of revivals and ingatherings. The first (May of 1867) is in part as follows:

"Since my last report, God has visited this village by the convincing and converting influences of the Holy Spirit. In the early part of December, there were indications that the attention of the people was more than usually called to divine things. Professing christians were interested in the prayer meetings, and the impenitent were attentive listeners to the preacher's word. The Methodist minister united with me in holding meetings every evening for more than four weeks. We preached and had a prayer meeting every evening. The work went on gently and quietly, the interest increasing until more than twenty persons, as we have good reason to hope, decided for God. The largest part of the converts are young. Two who had been educated in the Roman Catholic church are

rejoicing in the christian hope. At a recent meeting eleven candidates for admission to this church were examined, and will unite with us next Sabbath. There are several more whom we expect soon to receive into church fellowship."

The second report (May 1869), very much like the first, is as follows:

"In January there was a desire in many christian hearts of the different denominations in this town to have union prayer meetings. We commenced such meetings. The number of attendance increased until it seemed best to have preaching. We are holding the meetings in our church which is filled night after night with attentive hearers. The Methodist minister heartily unites with me in the labor, and God is blessing our efforts. More than forty are inquiring, and some have come out on the Lord's side. Church members are revived. Family altars are being erected, and backsliders are returning to Jesus. We hope and expect to see still greater things. I am well convinced that where christians of different denominations can unite in laboring together in these small and newly settled towns, it is their duty to do so. Let the people see that our object is to save souls, and not to promote denominational interest, and it will have an influence on the unconverted."

The good fellowship of pastor and people in all these years at Rockford is revealed in a paragraph published in the News-Letter of March 1866, and which is as follows:

"Rev. L. Warner at Rockford, Rock county writes: While on a visit to one of our parishioners, sixty-five of the good people of Rockford took possession of our house and on our

return gave us a warm greeting and a hearty welcome. They left with us seventy-four dollars in cash, besides other articles of value. The work on our new church is going on and we expect to have it finished by the first of next June.

For three years Brother Warner and I were neighbors. Across country we were only fourteen miles apart. Across country we went, and not by rail, when we wanted to get there, for by rail we were obliged to travel on three roads to get the fourteen miles.

We exchanged pulpits once or twice during the three years. For one reason and another I was at Rockford quite often during these years. I remember trying to preach there one night in the midst of a terrific thunder storm.

The records do not show the splendid work this good brother did at Rockford, and in the surrounding country. He had a number of out-stations. As we have seen, he had frequent revivals and large ingatherings. Under his leadership Rockford's first house of worship was secured.

He was a noble brother, kind, gentle, industrious, faithful.

As I began this sketch, I was greatly surprised to find him in the land of the living. I was greatly surprised, partly because I remembered how frail he was forty years ago.

He still abides in the flesh with fair health and strength though at the age of eighty-seven.

The race is not always to the swift, nor the battle to the strong.

Forty-seventh sketch,

Lemuel Jones.

Lemuel Jones, son of Tudor and Elizabeth (Lee) Jones, was born in Manchester, England, January 29, 1835.

While he was still a boy, his people came to America, settling first in New York. He got a part of his education at Whitetown Seminary, near Utica, New York. Later his father moved to Dubuque, and this was the family home for many years. This brought the young man to Chicago Theological Seminary, from which he graduated in 1864. It must have been while in the Seminary that he was commissioned in 1863 and 1865 for Jefferson, Illinois. Back in those years, the Jefferson church was usually supplied from the Seminary. Mr. Jones was ordained at Bellevue, Iowa, April 20, 1864.

There is notice of his call to Bellevue in the News-Letter of July 1864, which reads as follows:

"Rev. Lemuel Jones, of the last class at Chicago, and one of the special course students, has accepted an invitation to minister to the Congregational church at Bellevue. Mr. Jones went to the Seminary from Dubuque, and has refused several offers with liberal salary to labor in Illinois, that he might engage in Home Missionary work in our state. The church at Bellevue has been several years without a minister, but are now starting afresh with bright hopes and under favorable auspices."

But there quickly follows another notice of Mr. Jones (September of 1865) in the News-Letter, which tells of his

early departure from this field. The item is as follows:

"We are sorry to learn that Rev. Lemuel Jones has closed his labors with the Congregational church at Bellevue. We doubt not that our brother has been influenced by a sense of duty, but nevertheless it seems to us that he would have done well not to have settled the question of his removal so soon after his ordination as pastor of the church at Bellevue without advice of Council."

From Bellevue, Mr. Jones went to St. Louis, and had charge of the Middle Market Mission (Presbyterian) until 1867, at which time he came back to Dubuque--or near door--and took charge of a new mission just across the river at Dunleith. Here, too, his work was soon ended. In 1868 and 1869, he was at Prairie City, Illinois. Then he had a seven years' pastorate (1869-1876) at Macomb, Illinois. He then (1876-7) went abroad with D. L. Moody assisting him in evangelistic services in England and Wales. From 1877 to 1881, he was pastor at Monsey and Tallman, New York; and from 1881 to 1883, at Elbridge. From 1883 to 1888, he was general missionary of the Massachusetts Home Missionary Society. The New York Home Missionary Society then, for twelve years, 1888-1890, employed him in the same capacity, allowing him, however, to spend some months in gathering the first Congregational Church of Guthrie, Oklahoma. In 1900 and 1901, he was at Tryon, North Carolina.

His last pastoral work was at Otisco, New York, in 1901 and 1902, supplying the Presbyterian church of that place.

Mr. Jones succeeded in finding a wife of his own name.

Being a Welshman, though born in England, this was not a difficult task. He married into a preacher's family, and seeking a companion from among the Welsh people, this was easily accomplished, for among the Welsh, it is popular to be a preacher. He was married October 25, 1854, to Elizabeth Jones of Utica, New York. They had a family that was worth while--just an even dozen; and Mr. Jones did what every preacher should do--he raised up and appointed successors in the pastoral office. One of his sons followed the profession of his father, and three of his daughters married ministers. There seems to have been an understanding in that home in those days that none but ministers need apply. Mr. Jones died at Otisco, July 7, 1902, aged sixty-nine years, five months, and eight days.

We claim Mr. Jones as an Iowa man, although his actual service in Iowa covered a period of only a few months. He was ordained in Iowa, and his first pastorate was here, and the family home to which he often returned was here. He was a Welshman with an English tongue. He wrought in various fields. Especially he did the work of an evangelist. We cherish his memory with gratitude and affection.

Forty-eighth sketch,

Benjamin F. Jones.

This brother was in Iowa scarcely long enough to get his name in the list of our ministers. He was commissioned for Genoa Bluffs and Williamsburg July 1, 1864. He was ordained November 2d of this year. There is the report of his ordination in the News-Letter of February, 1865, which is as follows:

"In accordance with a call of the Congregational churches of Williamsburg and Genoa Bluffs, a Council of churches belonging to the Grinnell Association met at Williamsburg on the second of November, 1864, to ordain Brother Benjamin F. Jones. Rev. S. W. Cochran, of Grinnell, was chosen moderator. The morning and much of the afternoon was taken up in the examination of the candidate which was thorough and satisfactory. At the ordination services, Dr. Cochran preached the sermon and Rev. Henry C. Barnes of Werton offered the ordaining prayer. In the evening, there was a very full meeting on the state of the country, which was addressed in wholesome words by Rev. Mr. Barnes, who had been a chaplain of the U. S. Army and by Rev. Mr. Cochran, of Grinnell. The meeting was conducted by Rev. Mr. Jones, who was made Citizen of the United States two days previously.

Evidently his stay here was short, for in January of 1865 there is another News-Letter item which is as follows:

"Rev. B. F. Jones, lately of Stellopolis in this State, is laboring at Big Rock, Kane County, Illinois, and writes:

Though this church is young, with less than twenty-five members, none of whom can be said to be wealthy, they have promised him sufficient support without foreign aid.' He thinks that this is a good example for some of the churches in Iowa."

A little later we find Mr. Jones at Aurora, Illinois, but apparently without charge.

After 1869, his name does not appear in the quarterly. This is no proof, however, that he had died, or that he had gone bad, or that he had quit the country or the ministry. It simply means that in 1870, ecclesiastically he had dipped down below the horizon.

Forty-ninth sketch,

David Craig.

This brother was a native of West Virginia. The date and place of his birth are not to be found in our records. His early association was with the Free Presbyterian church, with which he labored for a number of years in Ohio.

July 1, 1864, under commission of the Home Missionary Society, he became pastor of the Congregational church at Brighton, and continued in this service until January 1, 1866.

He then moved to College Farm (Wittenberg) in Jasper county and took charge of a select school which they hoped would grow into a college and supplied the Congregational church until October of 1866. At this time, he joined the Old School Presbyterian denomination, and organized a church in the neighborhood which he served for a year or more.

This ended his association with Congregationalists which had been of a precarious sort for the short space of about one-half year. Evidently, he was a Presbyterian and not a Congregationalist. We cheerfully leave him in the hands of our Presbyterian brethren.

Fiftieth sketch,

Henry H. Barnes.

Henry Elbert Barnes, son of Selah and Adah (Lane) Barnes was born in Southington, Connecticut, October 21, 1838.

He took his preparatory course of study at Benson Academy; graduated from Yale college in 1860, and from Chicago Seminary in 1864. While in the Seminary, May 1, 1862 he was married to Eliza Sessions Carpenter of Chicago. While in the Seminary, also, May 28, 1862, he was licensed to preach at Crystal Lake.

In these years of Seminary life, he managed also, in 1862 and 1863, to put in a few years of service as chaplain of the Twenty-second Illinois Regiment.

His pastorate (first) (1864-68) was at Newton, Iowa. He was ordained at Newton, October 1st. The News-Letter for November of that year reports the ordination as follows:

"Mr. H. H. Barnes, an account of whose ordination is given below, is a graduate (first class) of Chicago Theological Seminary, and to those who heard his preaching address last spring, it is unnecessary to say that he is a young man of much promise. He turned a deaf ear to several invitations to various and inviting fields of labor elsewhere, that he might accept the call of the church at Newton. We wish him a happy and in the best sense successful ministry. An ecclesiastical council was convened at Newton on Saturday, October 1st, to install Rev. H. H. Barnes as pastor of the Congregational church in that place.

"The candidate gave an account of his religious experience his views of doctrine, and motives for seeking the ministry. The examination was protracted and thorough. It was unanimously voted satisfactory. The ordination services were held on the Sabbath; the sermon by Rev. J. M. Cochran of Grinnell; the installing prayer by Rev. L. Stuart; the right hand of fellowship by C. F. Gates; charge to the pastor, Rev. J. M. Cochran; and address for the people, Rev. W. M. Jones. The sermon was an eloquent setting forth of the power of the doctrine of the apostles. The house was quite filled with an attentive audience.

"The congregation has just added a well proportioned steeple to their house in which is now placed the bell, which has long been without a fit location; and on the whole, the young pastor enters on his work with highly encouraging prospects."

The first published report from this field, September 1865, is as follows:

"The special refreshing con indeed to cheer us till late in the spring, and results were very encouraging. Prayer meetings are increasingly well attended, and the Sabbath school is growing. Sabbath congregations both morning and evening fill the house, so that the necessity for enlarging our borders is talked of.

"A branch Sabbath school, formed a few weeks since among the poor a half a mile from the church, is securing scholars and church goers who have not been seen, both young and old, to the number of fifty or more. I reach there the second

Sabbath in every month, and as much oftener as health will permit. The Methodist brethren assist us. The revival of last winter did a glorious quickening work for both people and pastor.

"At our communion in March, we received fifteen persons of whom twelve were new converts. In May we received twenty-one, nine of them new converts. These, with others who have previously joined us, make our increase forty-five since last October. Our whole membership now is one hundred and twenty-five, or nearly that."

In the year 1868, the Norton church came to self-support. In the December issue of the Home Missionary for that year, Mr. Barnes tells of the great event:

"Within the year, this people have built and paid for a tower and spire for the church, costing \$800. They have given for benevolent objects, nearly \$500. They have given me a donation of over \$200. Better than this, they have sold to my hands, and their faithfulness has seconded preaching, and contributed, as human means, to the conversion, we hope, of twenty-five souls. Over fifty, in all, have joined us, making our number one hundred and twenty-five."

"Your assistance for the past year has enabled us to get a start, so that now I am happy to inform you, my salary for the next year is nearly raised, without assistance from you. There is talk now of enlarging the church--crowded uncomfortably some of the time. Steps are taken for obtaining a parsonage. The people have deservedly a reputation for liberality, although there is not a wealthy man in the church. Some

of them are making money, and are willing to 'give as the Lord hath prospered them.'

"Nobody has left us, that I am aware of, because I read concerning the American Onesimus, that he must be treated 'not now as a servant, but above a servant--a brother beloved.'

"Grateful, as a church, for the assistance you have rendered for so many years, and hoping we may never have to call on you again, we bid you an affectionate farewell--promising, meantime, to remember you once a year in our contributions, always in our prayers."

After a pastorate of four years at Newton, Mr. Barnes accepted a call to Moline, Illinois, where he served for six years, and then returned to New England.

For two years, he supplied various churches, and then in 1873 he was installed at the Center Church, Haverhill, Mass., and was pastor of this church for a full decade. For a few months in 1886-7 he supplied the Winthrop church of Charlestown.

From 1887 to 1892, he was pastor at Sherbrooke, Province of Quebec. In the year 1887, Iowa College granted him the degree of Doctor of Divinity. From 1892 to 1904 he was pastor of the Unitarian Congregational church of North Andover, Massachusetts. This was the last of his pastorates, for he was now two years beyond his three score years and ten.

Mr. Barnes was not an author, but he put into print a number of his occasional sermons and addresses. He published his sermon preached at the re-dedication of the Haverhill church in 1873; also a sermon preached at the Haverhill semi-centennial in 1883. His sermon in memory of the late Carter

member of the North Andover church was published; and another on the occasion of the re-dedication of the North Andover church. His address at the centennial of Newton Academy was published; and another delivered before the 'Old Schoolmates' Association of the Southington Connecticut."

Mr. Barnes died of heart failure at Brookline, Massachusetts, April 11, 1910, aged seventy-seven years, five months and twenty days.

I had only a slight acquaintance with Mr. Barnes. He left the state just as I was coming in. But he came back to the Seminary one or twice while I was a student there, and I remember him well as he appeared at that time. I remember that he gave a glowing account of his work at Newton. He was one of the glowing sort. He was full of fire, enthusiasm, energy, zeal, and assurance. He made things go. He was a forceful man, and an interesting preacher. He was a positive power for truth and righteousness in the world while he lived in it.

Fifty-first sketch,

Alexander Parker.

Alexander Parker, son of Adam and Marian (Alexander) Parker, was born in Irving, Scotland, March 27, 1829. He came to the United States in 1843.

At an early age, he was filled with aspirations to fit himself for some noble purpose in life. For the most part, he worked his way through his academy and college courses, he was in the preparatory department at Oberlin, and graduated from the college in 1858.

His theological studies were begun at the Chicago Theological Seminary, but later went back to Oberlin, and was within three months of the end of his course when he, with many students of that abolition school, enlisted as a private of Company C of the Seventh Ohio Regiment, June 6, 1861. After a brief service in the field, he was captured at Cross Keys, Virginia, and for seven months had an inside view of Southern prisons at Richmond, New Orleans, and Salisbury, North Carolina. At length he was paroled, and July 3, 1862, was honorably discharged from the service. He immediately resumed his old plan of life.

November 10, 1862, he was commissioned by the A. M. E. S. to labor at De Soto and Stirling, Wisconsin. He was ordained at De Soto, February 25, 1863. Just before leaving this field, March 14, 1864, he was married to Amanda Johnson Houge, a member of his parish.

August 10, 1864, he was commissioned for Waukon, Iowa, and within a year organized the Congregational church of that place. His commission was renewed in 1865, but in July of 1866, he was commissioned for Los Angeles, California.

To our Iowa missionary, Alexander Parker, belongs the honor of organizing the great First Church of Los Angeles, California, in 1913 having a membership of 2,124. It was small and weak and unpromising enough, however, when it was first organized. Of the feeble beginning of this Los Angeles church, Mr. Parker writes in a report published in November of 1867. The report is as follows:

"One year ago, Rev. J. E. Johnson and myself were sent into this region, which before had been mostly given up to Catholic and rebel influences, and seemed to be proof against the attempt made by other denominations to gain a foothold. When I arrived in this city one year ago, there was no protestant preaching, though numerous Jesuit priests and sisters of Charity could be seen on the streets. I found them in possession of the leading institutions of learning and charity, and strongly entrenched among all classes of people; while there could not be found a dozen persons who seemed at all anxious for protestant preaching, and it was commonly recorded that but one christian man could be found in the whole city. On the sabbath, I found the stores open as on other days; only a little more business, gaiety, drunkenness, with a show of devotion in the morning on the part of some, seemed to mark the day peculiar.

"This, in a city of five or six thousand inhabitants

seemed very strange to me; and for the first time, I felt the full force of being a Home Missionary. And when my audience of half a dozen gathered together, I felt confident that God and the A. H. M. S. were with me; so I was borne up under the most discouraging state of things."

"Having no man personally interested in christian work, I have had to do all that was to be done in providing for the spiritual wants of this people, being in turn sexton, chorister, and preacher--oftentimes not knowing whether anyone would be present at service, the half dozen faithful ones excepted. So I have labored on, holding three services each Sabbath, one of them being for the colored people. During all of this time, I have been encouraged by friends from abroad. Many of them, coming here for a season to enjoy our beautiful climate, have returned to stir up the churches to give more attention to these regions that are destined, at no distant date, to take a leading part in the affairs of the state."

"Already the day begins to dawn upon us. From all parts inquiries are being made about Southern California. So from the West they come to us. At last we have a Congregational family living in this city--the second in the county, my own excepted. Other excellent families have come among us during the past year, yet few christians have been willing to bring their families among a people who set at defiance all the customs of a christian community. Still it needs but a few possessed with a missionary spirit to form a nucleus around which will gather a company whose influence will be felt in all these regions. With one of the most delightful climates

in the world, and a soil which produces all manner of fruits, both of the tropical and more northern regions, it is no wonder that even old Californians chose it as a home. It needs only a christian people to make it an earthly paradise. During the past few weeks, there has been an increasing interest in our Sabbath meetings, and what was to most, perhaps, an experiment, has become a fixed fact.

"We are now prepared to make a decided advance by the organization of a church. The number will be small, but none the less worthy; for they have been greatly tried and are found faithful."

"We wish also to erect a house of worship. The place we now have is objectionable on many accounts. We hold it at present by permission of those who have but little sympathy for us religiously or politically. More than once we have been invited to leave. Our Sabbath evening service has many times been interrupted by exhibitions overhead. Being a little aside from the main thoroughfare, it is difficult for strangers to find. Many are deterred not to know that there is a Puritan preacher in the city. We wish to build a church edifice that will tower above all hotels, and business places in the city. We own the proper site, and, though without church or society we are confident that before another winter sets in, we will have a place of our own to worship in. Help comes to us from all quarters, even from unexpected sources. We will restrain our feelings until this work is accomplished, and then we will raise our Ebenezer."

"We now feel ourselves strong enough to form an associa-

tion for this part of the state. So, amidst the greatest encouragements, we are able to report some progress, and are less troubled with the thought that perhaps the work accomplished does not justify the expenditure. Without your help, I could not have held my ground for one week."

"For the kind words and generous help of the brethren, I feel most grateful. I long to see the time when we can do more toward helping ourselves; but for a while longer, the Society, must be my chief material reliance."

Mr. Parker's commission for Los Angeles was renewed in 1867, but in July of 1868, he closed his work in that city. His next field of labor was Nevada City, California, and the next, beginning November 12, 1870, was Folk City, Iowa. He was here only a short time. In November of 1871, he was commissioned for Springvale. This was the early name for Humboldt. In November of 1872, his commission for Humboldt was renewed and the record is that within that year the church completed a house of worship. This building dedicated in 1872 served the people well until the new stone church of the present day was completed. It was erected in 1904. Mr. Parker continued in this field until May of 1876, at which time he became my next door neighbor at Mitchell in Mitchell county. His pastorate here was very brief. I could tell the reason why--mostly the unreasonable opposition of one man.

April 19, 1878, he took up the work at Parkersburg, but changed again October 25, 1879, going to Miles and Weston.

This was his last field. He died in office at Miles,

December 23, 1885, aged fifty-six years and nine months.

In my Pilgrims of Iowa, page 219, I picture the man as he appeared to me: "With a Scotsman's burr in his tongue, and sand in his hair and face, and the solid qualities of his clan, he went about all his work with a measured tread, but always at it, he served well and faithfully his day and generation, and the state to which he gave his love and so much of his life."

Dr. Magoun wrote his obituary for our State Minutes (1886 page 29). In the closing paragraph he said:

"Transparent in character, an earnest christian and faithful minister; a true patriot, and good citizen; he was respected by all, and endeared to those who knew him well. A few years before his death, he suffered from an attack of paralysis, from which he never fully recovered. By this affliction, doubtless, he was in part prepared for that composure and trust with which he met the final summons."

In Congregational Iowa for January, 1886, a brother wrote:

"He served the churches with christian simplicity and devotion. The hearty love of the men by the churches of which he was pastor, the citizens of Preston and Hiles, and the comrades of the G. A. R. post of which he was with them, as well as after he was taken from them, and will continue to be shown by all to the family in their great sorrow. It will always be a grateful memory to the Congregational people of Hiles that their pastor's last prayer with them Christmas eve was the first prayer in the new church. He was a great

a good fight; he has finished his course; he has kept the faith. Henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day, and to all that love His appearing.'"

Mrs. Parker and two of the children are now (1914) living in Des Moines.

Mr. Parker gave us in all seventeen years of service. He lived in Scotland, Ohio, and California, but he belongs to Iowa.

Fifty-second sketch,

John Alexander Moss.

Here is another man whose grave I sought, but found him still in the land of the living, and able to give an account of himself, though now nearly eighty-three years of age.

In answer to my request for an autobiographical sketch, he sent the following:

"I was born in Lunenburg, Nova Scotia, June 11, 1858, and at my baptism received the name John Alexander Moss. My father was a Scotch Presbyterian, and I was brought up in that faith, and spiritually fed on the Shorter Catechism. I had an early education in the village schools, which were not of a high order, in fact rather poor, and was fitted for college by the Episcopal clergyman a fine classical scholar. I was graduated from the Free Church College in Halifax, afterwards merged into Dalhousie College, and from the Free Church Divinity School.

"After graduating, I was sent by the Halifax Presbytery to supply the pulpit of the Presbyterian church in Michibucto, New Brunswick during the absence of its pastor in Scotland, and on his return, to supply the churches in Moncton and Shediac, New Brunswick. While there, I was ordained by the Presbytery of St. John September 1, 1882. After supplying there for a time, I was transferred to the presbytery of Halifax and sent to supply the Scotch Presbyterian church in Boston which then worshipped in a small church in Queen's Place. The pastor of the church was temporarily in Scotland.

"While in Boston, certain doubts came to a head, and I felt that I could not remain, at least for the present, in the ministry. I then studied law, and was admitted a member of the Suffolk Bar, in November of 1856.

"I was spiritually quickened in the great revival, and became a member of Mr. Kirk's church, and from him received valuable assistance and much kindness. Through his influence I was sent to the church in Molltown, New Brunswick, where I became acquainted with my future wife, daughter of Gen. William Todd."

"I then spent a year at Andover as resident licentiate, and at its close was called to the church in New Gloucester, Maine, where I remained four years and was married while there."

August 22, 1864, Mr. Ross received a commission from the A. H. M. S. "to go to Iowa."

Continuing his narrative, Mr. Ross says: "From there (New Gloucester, Maine) I went as Home Missionary to Marion, Iowa. At the meeting that engaged me, the Marion church assumed self-support. After being about a year there, I was installed and remained there nine years. While I was there, I was called to the church in Belfast, Maine, and installed. I was pastor of that church for thirteen years, and then resigned. As I had no vacation after re-entering the ministry, except the annual four weeks, and a four months' tour through Europe, I decided to take a year off and browse in the Boston libraries. During that year, I supplied the church at Woodstock, Connecticut and Waverly, and at the close of the year, accepted the invitation from the church in Hampton, N. .

After being here five years, the church became somewhat uneasy as I was approached by another church; so they called and installed me. I remained as pastor of this church for fifteen years, this including the five years previous to installation. As I was now seventy years of age, and rather feeble, I resigned and retired from the active ministry, remaining as pastor emeritus of this church. This is now my home, and in the Hamton cemetery I expect to be buried."

Brother Ross writes this at the age of eighty-one. For some reason, I cannot get his face distinctly before me.

We get just a little flavor of the man in his communication to the News-Letter published in January of 1866, in which he says:

"I have to communicate another manifestation of the people's kindness. On Wednesday night, December 18, they gave me a donation; and, although it was about the coldest night of the season, the house was filled; and I was made the recipient of \$175 in cash, in addition to other things helping to fill the larder. No danger of a minister suffering among his people. Down here in Marion, if it is winter, the kindness of the people keeps my heart warm and sunny. I have much reason to be attached to my people, and I am."

Mr. Ross was evidently a man who kept on the sunny side of life. Evidently, too, he was abounding in physical and mental vitality--a man of energy and vim and push.

At Marion, he had the reputation of being a good preacher. The church prospered greatly under his administration. He was a born leader of men. He had the grace and gift of

continuance. He did not move about much from place to place. He lived a full, strong, glorious life--the beginning of a fuller, stronger and more glorious life yet to be.

Forty-third sketch,

Henry Mess.

Henry Mess, son of Carl Valentine and Anna Katherine (Kochl) Mess, was born in Ellinghausen, Hussia, Germany, April 15, 1840. His father was a schoolmaster in Ellinghausen, and Henry studied with him.

With the family, he came to America in 1847, his first home in this country being Giard, Clayton county, Iowa.

The father, Carl V. Mess, developed into a minister the same year he came to America, and thus his sons were predisposed to walk in his footsteps. He studied theology with his father and other German ministers. According to the Year Book, he was ordained by a German Congregational Council at Giard, May 26, 1864, but according to the News-Letter (August 1864) which is undoubtedly correct he was 'ordained to the gospel ministry at Sherrill's Mound, March 26, by a council of German and American Congregational Churches,--introductory services by Rev. Egan Whitely, of Rhode Island, (candidating at Dubuque), sermon by Rev. W. Langsaap, ordaining prayer by Rev. A. Wright, charge by Rev. Jesse Guernsey, right hand of fellowship by Rev. F. Judiesch".

This same year, 1864, he was married to Mary Spellman, of Clayton Center. She was only a short time in the home; and here little baby boy went with the mother. February 27, 1866, Mr. Mess was married again to Anna Center, of Farmersburg.

Mr. Hess' first commission was dated January 1, 1865. And it was for the Evangelical Congregational Churches of Carnaville and Siarl and Elgin, Iowa. His next commission, January 1, 1866, was for "Robert Creek, Siarl and Elgin." In 1867, the commission reads, "German Congregational churches, Elgin and Fort Atkinson."

From 1867 to 1875, his fields included various stations in the vicinity of Fort Atkinson, this village being his headquarters; but in 1875, he took on New Hampton, and New Hampton and Fort Atkinson with a few outstations was his field up to 1902. Though Mr. Hess was a Home Missionary for fifteen years, not a single one of his reports was published in the Home Missionary. It was not because he could not write good English that his reports were not published, for his English was good, though his German was better. He wrote a great deal for German papers. In 1868 he founded "Der Kirchenbote" which became, and is to this day, the official organ of the German Congregational churches of the United States.

At the close of twenty-five years' service in Iowa, Mr. Hess, at the age of fifty-two thought it time to prepare for old age. The way to do this, he thought, was to take up a homestead somewhere in the West. Accordingly, in 1892, he moved out to a homestead farm near Hiabram, Nebraska. For six years the opening of this farm was his chief occupation, though he preached occasionally. Then, partly through his influence, a German church was organized in the neighborhood; and naturally enough, the neighbors called their neighbor Hess

to be their pastor. He accepted, of course, and for two years (1898-1900) was the leader of this little flock, nor was he allowed to stop there. From there, he was called to Alvord, and served this church for a year. Then, in 1901-3, he was pastor at Monovi; and then, 1903-5, at Butte, this was his last work. At Butte he died of consumption, October 1, 1906, aged sixty-eight years and seventeen days, leaving a wife and seven children out of the nine who had been born in his house.

I was never intimately associated with Mr. Hess, though from first to last, I saw a great deal of him, for he nearly always attended the meetings of General Association.

He was of medium height, rather spare, with a shaggy shock of hair, the blackest of the black, on his head, and a plentiful supply of shaggy whiskers on his face.

He was thoroughly loyal to his German people, though possibly he might have done better for himself among the English. He was for many years a leader among the Congregational Germans of this state. His opinion was waited for in the councils of the ministers and churches. He was one of the foreigners who was not a problem, but a large contribution to the religious and political life of the Commonwealth.

Fifty-Fourth sketch,

John A. Jones.

This good brother beginning with us in 1864, was carried along in our records up to 1900. He was then branded with a star, so that there is no sketch of him in our Year Book, and no notice of his death, in indeed he is not still alive.

I am almost positive that this is the John A. Jones that I knew in Platteville Academy in the years just preceeding the war. He was a few years my senior, and if living to-day as he may be, he would be between seventy-five and eighty-years of age. He came to the Academy from Dodgeville, and was both Welsh and English in his speech. He was a good scholar and a splendid fellow. He sometimes visited in our home. I think he was my sister's classmate in the Academy.

I am confirmed in my opinion that this was the J. A. Jones of my Academy days by an item which appears in the News-Letter of December 1864, introducing him to Iowa. The item is as follows:

"The Presbyterian church in Foreston, Howard county, has voted unanimously to adopt the Congregational form of church government, and invited Mr. John A. Jones, a licentiate, we believe, of the Welsh Congregational Association in Wisconsin, to labor with them in the ministry. He preaches in both the English and Welsh languages, and is therefore able to associate with his field at Foreston, a large Welsh settlement a few miles distant from which some assistance will be derived

to forward his support. We trust our Foreston friends will find the workings of our 'Congregational way' such as to prove the wisdom of the change they have made."

An account of Mr. Jones' ordination follows in the next issue of the News-Letter, January 1865. The account is as follows:

"By a council of Congregational churches convened on the fourteenth instant at the call of the church at Foreston, Howard county, Iowa, Rev. J. A. Jones was ordained to the work of the gospel ministry: sermon by Bro. W. Adams, ordaining prayer by Bro. J. W. Windsor, charge by Bro. W. J. Smith; right hand of fellowship by George Brent; concluding prayer by Bro. W. L. Coleman. The afternoon previous to the evening of the ordination, a sermon was preached by request by Brother Coleman on church polity, pointing out the good old paths of apostles and prophets, in which it is both the wisdom and duty of after generations to walk. Brother Jones' labors for a few months past have been highly acceptable to the people at Foreston, enabling the Council with more of prayer and faith to set him apart for his chosen work. May the grace of God show him a workman that needeth not to be ashamed."

There is also, in the News-Letter, February, 1865, an account of the incident closely associated with the ordination, which is as follows:

"Rev. J. A. Jones of Foreston received a donation on the day previous to his ordination to the work of the ministry in that place--the generous gift of \$115.00 from his people."

In May of 1866 there is a record of another donation, which is as follows:

"Rev. J. A. Jones of Foreston has received from his people a donation of \$108, of which fifty-two dollars was in green backs."

Other incidents and experiences of this field are narrated in reports to the Home Missionary Society. The first report, September 1865, is as follows:

"Our little church was cheered and refreshed last Sabbath by a gift of a communion service which was presented by Mr. and Mrs. Richard Catline, of Ripon, Wisconsin. As it was uncovered and presented to the church, previous to our partaking of the Lord's Supper, every eye was riveted upon it, and every heart swelled in gratitude for such a gift, which was so much needed. Sighs and sobs were heard as the petition went up to Heaven in behalf of the kind friends for their favor. We hope and trust that we shall meet them in Heaven to drink together anew of the cup in our Father's kingdom.

"If the kind friends in the East could see with their own eyes how much their offerings are appreciated in the far west, they would receive some part of their reward even in this world. We hope that others will follow the example of our kind benefactors and we trust that their gift will help us to remember the sufferings of the dying Savior for the sins of a rebellious world."

In July of 1870, there is another report noting especially the dedication of a new house of worship. It writes:

"Our church edifice at Florence has at last been dedicated. Rev. Gust. Thernsey preached the sermon and other services were shared by Rev. W. Adams of Decatur, and Rev. J. W. Windsor of Jrescoe. The church is frame; is of wood, with a steeple and bell; will seat two hundred and fifty persons, the cost being \$3,600, to which add, for window curtains, chandelier, pulpit furnishings, and an organ, \$270. Five persons joined the church at the dedication."

"We were blessed in the winter with a precious revival. We observed the week of prayer. We held meetings nearly every evening for five weeks, resulting in about thirty conversions. Thirteen persons joined our church at the last communion, and as many are expected to join at our next. The Lord hath done great things for us, whereof we are glad."

Mr. Jones closed his work with this field late in the year 1870. January 1, 1871, finds him out in Nebraska, commissioned for the Little Blue church and the regions roundabout. Among the outstations designated were Liberty, Spring Branch, Sutton, Harvard, etc. In December of 1871, the missionary reports:

"I have borrowed pen and ink from the freight agent in a car, and a rough board from a friend, and in a shade on School Creek, am writing my report. Leaving my church and family in Iowa, at the invitation of your sup't. Merrill (O. W.), I came to this frontier. After preaching one Sabbath in Ashland, Rev. Mr. Knowles sent me forty miles with his missionary boxes, to York county where I spent a Sabbath and found three Congregational families. Hence came-

sing Willmore county, I found enough Puritans to organise a church in the future, and turned my face westward to School Creek."

"My first night in a dug-out was rather a sleepless one partly on account of the wicked fleas; partly on account of the noise and confusion of catching a murderer; and partly on account of a fright. At eleven o'clock a tall man put his hand quietly on my bed. I jumped up and asked him, "What do you want, sir?" "The lady has given you her shawl and blanket," says he, "and I want one of them." "I have not too much covering, but I will divide with you," was my reply. I shook with fear, and ere long was cold; but no harm was meant. In the morning we found the house desolate--the man gone in pursuit of the murderer, and his wife at a neighbor's. The place where I had spent the night was not very inviting by daylight--no bedstead, only a bunch of straw on the bare ground. I thought of what an old Irishman told me, about a mile out: "This is no place for a gentleman to stop; I advise you to get into the best refuge you can find, and leave it as quick as you can in the morning." Instead of returning, I resumed my journey, visited the family in the next dug-out, and as I was offering the first prayer by a stranger in that house, a sign from the saintly mother made me to feel that I was under the smile of heaven.

"The next Sabbath on the Little Blue River, in the south part of Clay county, I was surprised to see about sixty persons coming to meeting. A small church can be organized there

soon. I endeavor to hold four places--Spring Ranch, Liberty Farm, School Creek, and Clay City. I am the only regular minister in the county and the only one representing our order for a hundred miles square, I think. May God give me grace and wisdom to cultivate this vast field and take possession of it in the name of Christ!

"Riding one day with a young man, I found that he was the son of a deacon; had left his father in Illinois three years ago, and had become wild and reckless. 'I was once a member of the church' he said, 'but I have slighted God's grace and sinned against his spirit. I have not heard the voice of a minister before for three years.' As I talked to him of the Prodigal Son, he promised with tears to return to his home and live a better life. One man told me, 'You are the first man that has spoken to me about religion since I came to Nebraska. All our talk has been heretofore about homesteads and making money.' I find church members who are neighbors who have never talked with each other about religious things. Some of these I have been the means of bringing to know and associate with each other."

In August of 1872, Mr. Jones writes from Liberty Farm as follows:

"When I came to the Little Blue, last summer, there was not a railroad within sixty-five miles; now the Burlington and Missouri is completed through the north part, and the St. Joseph and Denver is nearly finished through the south part of our county. The officers of the latter have promised us town lots for church and parsonage. Homesteads of the most

beautiful and fertile prairie could be obtained yet on the line of both these roads.

"When I first crossed the prairie, not a house was to be seen for twenty-four miles; now I can stand three miles from Spring Ranch and count twenty-one houses, and soon new towns will spring up as if by magic."

"Our little church is becoming a power here. We hope that the great and wealthy Plymouth Church of Brooklyn will rock the cradle of its little sister the Plymouth Church of the Little Blue, and aid it through its struggle of building a church edifice, which we greatly need. I have preached at Spring Ranch with one-half of my congregation outside of the house."

"The officers of the B. & M. are nearly all religious people, and encourage religious services. They cheerfully invited me to preach at their depot in Harvard."

"At my second appointment there, we found the depot too small, and one of the railroad coaches was cheerfully offered by the conductor, from which I addressed an intelligent and interesting assembly."

"We had a long and dreary winter, cold enough to freeze out the toughest Laplander. A continual gale blew from the northwest for five months. Many a time did I say, 'I think I will leave this country to the No. 10s and the thousand trappers! but when I see that the summer follows winter, that many of the immigrants are civilized and religious, that the second wave of immigration is better than the first, I am inclined to hold on a little while longer, at least until

another will come to take the field."

"The people are extremely poor, and can do but little to sustain a missionary, but they need one as you will see. Little regard is paid to truth-telling. I verily believe that the assertion, 'the people out West could just as soon lie as tell the truth,' is true of some people 'out West.' It is perfectly safe not to believe too much that one hears. Little regard is paid to the Sabbath. Saw-mills are running, stores are open, and traveling goes on, almost as on any other day. The early training of some church members was so shallow, and their daily walk is so inconsistent, that they are actually more of a damage than of help to a church."

"But I have the church organized; the members want me to stay; we expect a good many Congregational families here soon. The railroads, coming through this summer, will bring along a better class, towns will grow up, giving opportunity for the building of a church; and then who knows but that some christian man may give me a horse instead of the one stolen from me last spring, so that my family can come from Iowa to my rescue."

In October of 1872, Mr. Jones retired from this field. Just what was his next engagement the records do not show.

February of 1875 he was commissioned for Richardson county, with various stations designated.

In 1880, he moved to Californai. June 1st, of this year, he was commissioned for Murphys--wherever that may be.

In August of 1882, the commission was for Vallejo with six or eight outstations noted.

In 1886, we find him at Jennings, Louisiana; but in 1887 he is again in California, located at Cotter-cof. This place, or this general region seems to have been his field up to 1898.

In 1898, we find him back in Nebraska, commissioned for Plymouth, one of his former fields; and then, in 1889, he was commissioned for Brewster. This was his last commission. In 1900, as we have before stated, he was stricken, and his name dropped from the Year Book.

It is a pity and a shame that a brother who had done so much for the churches of our denomination should not have been followed up to the date of his death, and some sort of a monument placed over his grave by our denominational records.

If this is the man I take him to be, he was a noble brother, capable, frank, generous, at home in two languages, an honorable and a useful man. He certainly did a work in Iowa which should be remembered with gratitude. And still greater works did he do in other states.

Later I discovered that the Year Book for 1907 and 1908 reports him as deceased; and that the Year Book for 1911 gives a little sketch of his life. Son of Deacon John and Cathrine Jones, he was born in Llanbarn, Wales, May 17, 1826. Educated in private schools in Wales. Crimined at Berlin, Wis. Pastored as indicated in sketch. Published a Welsh Hymn Book. Married Ann Davies at Llanbarn in 1850. Married Winnie Jenkins at Dartford, Wis., June 17, 1900. Died at Dartford, Wis., Feb. 1907—aged 80 years, 8 months, 14 days. In additional report in the Home Missionary, June 1846, April 1886, October 1887 and October 1894.

Fifty-fifth sketch,

William Spell.

William Spell was born in Lutterworth, Leicestershire, England, June 4, 1821. In 1841 he came to America.

His first religious affiliations were with the Methodists. He was ordained in that communion in 1856, and had appointments in Wisconsin.

He became a Congregationalist in 1864, and in that year came to Iowa. September 1st of this year he was commissioned for Bryan township and Buffalo Grove. From this field, in March of 1866, he writes:

"My field of labor is emphatically a missionary field. I preach at Buffalo Grove and Bryan alternately, once in two weeks, in the morning. In the after part of the day, I go to some of the outposts. I have preached in ten different school houses, and at the furthest point to which I go, the cry from the regions beyond is, 'Come over and help us.' At all these points there are attentive congregations. I preach occasionally on the week day, visit extensively among the people, and circulate tracts till my stock runs out. I have always made it a point to pray in the families I visit and converse with them on the subject of personal piety. There is no doubt but this work will become self-sustaining in a short time. This is a very rich farming country, chiefly prairie. It is very extensive, in these times, to provide a new farm with suitable buildings, etc.; but the time will come when the house of the Lord will be erected on these prairies, and the

sound of the Sabbath bells will gladden the hearts of the youth as they bound over the hills responsive to the call."

In November of 1868, Mr. Spell was commissioned for Central City and Troy Mills. In May of 1870, Brother Spell reports from Central City in part as follows:

"The church is greatly quickened and is abiding in an intelligent faith and hope in the gospel. There is a great seriousness of attention to the means of grace, especially the prayer meeting. Our services are well attended at all points, and intimations of good uplift the hearts of the brethren and my own. I feel my weakness, and constant dependence upon him who has said, 'I am with you always.' This thought cheers me when I sit alone with the divine word, and when I face the wintry storm."

In July of 1870, Mr. Spell was commissioned for Durango and Troy Mills.

In October of 1871, he was sent up into Kossuth county, with headquarters at Seneca. In 1873, the commission was for Greenwood, but the field was essentially the same. From this field, in January of 1872, Mr. Spell reports:

"I write this from the banks of the Upper Des Moines, on both sides of which is one vast prairie. The people that have come in here are poor, and so illiterate that I cannot imagine where they have lived. If any people need the gospel and Christian training, they do. They came here to take homesteads; most of them live in sod houses, and the crops are raised without fences. There are four school buildings, and others of sod. 'The sod school' case' tell its own story; and the idea that promoted that will ultimately build a

'house for the Lord'. These vast prairies will soon be occupied by a better class of people. A railroad is to run through the center of this country from Fort Dodge and Algona into Minnesota. A county seat is to be laid out; a county house is to be built; mills will be set up on the Des Moines. In view of this prospect, we want the region to be possessed for the Lord. I have been for some weeks trying to sow the seeds of the Word of Life among the people. They wish me to stay, but have no place to put me, and are not able to one. But I can 'stay over night, and they will divide their Johnny cake and sorghum with me, if I can put up with it!' All hail to such a people; they will do better by and by!

"If our Eastern brethren get the dyspepsia, let them come out and shoot those tall cranes, or the thousands of prairie chickens and ducks that abound here, and have them cocked in one of these sod houses, and they will sleep well after a good hunt, if only the Fleas will let them."

Evidently for a little time Mr. Spell was not in the service.

In April of 1874, there is another report which is as follows:

"Praise the Lord, O my soul,' for I am once on your staff of workers. Your commission revived and cheered my lonely heart. I would rather have it without any stipend than labor alone among the Gentiles without sympathy or counsel. It is good to hear the sound of the Master's feet behind you', but human nature needs human sympathy and encouragement."

"I am doing all I can in the sad circumstances of this people. By loss of crops and fires, many of them have nothing to eat, save as it comes to them from other countries. Much flour, etc., has been sent in, yet I am surrounded with poverty and want that takes the mind from everything else. O, that they were as hungry for the bread of life. A few do seem to be so. The other evening, I preached in a sod house to eleven people. The Lord was among us, and it was good to be there.

"Come with me to one of my appointments six miles off. It is the spring. There is a big slough. A Swede takes me on board his ox team. The water goes over their backs; we shall surely be sloughed! No, we are over. Four miles further on is the Des Moines river; the banks are full. What shall I do? Climb that tree, the branches of which reach another on the opposite bank. So the stream is crossed, and we reach another on the opposite bank, and we reach the meeting. A full house a good service; and we feel better. But how shall we get home? We climb the tree again, and come to the slough. There stands our Swede with no surplus reindeer. Across he comes, twenty-five rods. I get on his shoulders, and in we go. He is up to his waist; we shall surely get an immersion of mud! But no; all right again; we are over without any baptism, and thinking of Paul a night and a day in the deep."

About this time, Mr. Bell's commission from the Home Missionary Society ceased, but he continued to reside in the region, preaching now and then, and here and there, as he had opportunity up to 1888.

At this time, he moved to Burlingame, Kansas, and there died of paralysis June 25, 1898, aged seventy-seven years and twenty-one days.

Mr. Spoll was twice married. Before leaving England, he was married to Mary Leffer; and August 3, 1836, he was married to Elsie Fernan, of Calumet, Wisconsin.

Brother Spoll belongs to England and other parts of the world, but he belonged especially to Iowa. He gave us about twenty years of heroic service, always at the front and at the hard places. He worked with his hands, while he preached the gospel. He shrank from no hardship. Iowa owes him a debt of gratitude.

Fifty-sixth street,

William F. Harvey.

William Francis Harvey, son of John and Mary (Straw) Harvey, was born in Hopkinton, New Hampshire, July 31, 1837. He did not have the advantages of a liberal education. He was in business and a school teacher in the East before coming to Iowa, and for a while after coming to the state he taught school in Wright county.

Seeing the need of ministers, he applied for license, and was approbated to preach by the Northwestern Association. September 10, 1864, he was commissioned by the Iowa Missionary Society for Webster City, and this commission was renewed year by year up to 1890.

Here at Webster City he was ordained August 31, 1865.

One of the great incidents of his six years' pastorate was the building of a house of worship which was dedicated January 31, 1871. In his report of December 1869, in the Iowa Missionary, he tells how the house was built:

"With this quarter, closes my fifth year as a missionary of your Society, to which I owe great obligations for its generous aid. Wherever my way have been hindered in meeting obligations, the Society has always been prompt, its efforts have furnished timely aid. The Iowa Missionary Society will ever have a warm place in my heart.

"I am happy to report progress in the building of our house of worship. We commenced on the foundation in the latter

part of June; have erected a frame building 37x60 and have the outside nearly finished. It is in Gothic style, and will be very pretty and tasteful. The front is ornamented with four turrets with a steeple in the center. We think it will do credit to our town and to the architect, one of our citizens. We hope to have it ready for use by November. It will be a joyful day to us when we leave our present straightened quarters for a comfortable home of worship;

"By constant application to study for over four and a half years, I have become somewhat exhausted. Having no money to spare for recreating by a visit to the lakes or the mountains, I concluded to try manual labor, and the building of the church furnished an excellent opportunity. I commenced by breaking ground for the foundation, then made the mortar for it; tended the masons; made mortar and carried brick for the chimneys; assisted in boarding and shingling the house; and of late have tried my hand at painting the outside. The result thus far, after working fifty-one days is that I have no more 'blue Mondays'. I can now labor six days in the week, preach three times on the Sabbath, walking from three to five miles, sometimes eight or nine, to fill an appointment, and be ready to resume manual labor on Monday morning. I would recommend this plan to my brethren in the ministry as a cure for the 'blue Monday.' Those who can adopt such a temporary change of work will find it beneficial."

"During the last quarter, I have held appointments at four places besides Webster City--preaching at Rose Grove and Perkins's Grove every fourth Sabbath, and on the remaining

Sabbath morning and evening here, and at three o'clock in school houses on the prairie, one five and the other nearly seven miles away. People in one or two places have asked me to come and preach to them; but my time on the Sabbath is wholly occupied, and I have to decline these invitations."

The Home Missionary notes the completion of the house of worship in March of 1870 as follows:

"The Webster City church has completed its house of worship 37x50 with sixty-two pews and a gallery, at the cost of about five thousand dollars. Rev. W. F. Harvey reports the congregation as more than doubled, with some increase of religious interest."

In the completion of this building, Brother Harvey had substantially finished his work with the Webster City church. He did marvelously well to sustain himself in that growing parish for so long a time--six years.

December 19, 1870, he began work in a new field lying partly in Mitchell and partly in Howard counties. He was commissioned at that date for Jamestown and Wentworth. Jamestown is now Riceville, and Wentworth is McIntire. Both of these places are now railroad towns; neither of them was in Brother Harvey's day. I assisted in the organization of the Wentworth church October 30, 1868, a few days after my ordination. The day following the organization at Wentworth, on our return home, wife and I had our first taste of an incipient blizzard on the prairies of Iowa. Dressed in our summer clothes we were not prepared for winter.

Brother Harvey's commission was renewed in 1871 and 1872, and then the church came to self-support. It was, in part, however, another instance of a church supported by the minister. Mr. Harvey never married. He lived a very simple life. His wants were few. He could work cheap.

His pastorate at Riceville and Wentworth covered a period of about seven years. During these years, Mr. Harvey was one of my near neighbors, only eighteen miles away. Naturally I saw a good deal of him; now and then we exchanged pulpits. I was called often to some service in his parish; he was often at our house. Once I attempted to joke him about his single estate. He took the matter so seriously that I never attempted to speak to him again on the subject.

In all these years, his health was not good. He was tall and lean and lank, and his skin was swarthy. I wonder that he held on so long at Riceville. It was simply the genuine goodness of the man that made him popular with the people.

In 1877, he returned to Wright county, and settled down on a farm between Clarion and Salt; and this was his home to the end of his days.

Regaining his strength by manual labor, he gave himself again to missionary work, but not for pay. He had no missionary aid and no stipulated salary, though he did not refuse gratuities as they were offered him. In these last days he supplied at Clarion, Fryeburg, Salt, Lowes, etc., and sometimes he went the rounds with Father Sands, and sometimes relieved the old veteran by taking his appointments. The church at Lowes is in part the fruit of Brother Harvey's labors in

those last years of his life.

His years of labor closed December 1, 1889. He died at the age of sixty-two.

Brother Harvey was a thoroughly consecrated man. He asked nothing for himself. He was one of the largest contributors to the churches he served. When he died, the bulk of his property went to missions. His memory is still fresh and up in the regions where he did his first and last gospel work.

At Rowan, Galt, and Webster City, there are memorial windows, each with the inscription "Guide thy steps aright," testifying to the esteem in which he was held by the people he served in the gospel of Jesus Christ.

Fifty-seventh sketch,

Loring Stearns Williams.

We are fortunate in finding an autobiography of Mr. Williams published in the News-Letter of March, 1865. Writing from Pacific City, Iowa, January 19, 1865, he says: "Messrs. Editors:

Being a subscriber and a member of the Council Bluffs Association--though my name does not appear, owing to an oversight in the Minutes of the Association--I send you the following, though perhaps it should mostly have come from some other pen:--

"I was born in Fernal, Bennington county, Vermont, January 28, 1796; but brought up in New York state, until the age of twenty. My father labored in the ministry in connection with the Congregational and Presbyterian churches for fifty years; then entered into his rest."

"I had not the advantages of a college course of study; but from the age of seventeen, when I found peace in believing, my desire to do some good in the world, became so ardent that I offered my services as a missionary teacher to the A. S. F. M. At their annual meeting in Hartford, Connecticut, September 1816, I was examined in person, and accepted as an assistant to Rev. C. Kingsbury, then about commencing a mission among the Cherokee Indians in Georgia. I married Miss Matilda Leemis, of Salisbury, New York (she now living with my third wife,) and left for the mission in December 1816 owing

arriving at Brainard Station on the Chickasaw near Chattanooga, Tennessee, March 5, 1817; commenced a new mission in connection with Mr. Kingsbury among the Choctaw Indians in Mississippi, in the summer of 1818, and labored with them until they lost their country by a so-called treaty in 1830; then went with them to the Indian Territory west of Arkansas. After six years and a half service here, the mission again being under way and prospering, on account of my large and dependent family, I asked and obtained an honorable discharge, and retired from the Indian mission to a new field of labor in Illinois. I landed an entire stranger at Alton, a few weeks before the murder of Lovejoy.

"I should have stated that after serving in the mission in various capacities, as steward, teacher, physician and lay preacher, for about eleven years--and having acquired the Choctaw language, I rode two hundred miles to Vicksburg, Mississippi, and was licensed to preach the gospel by the Mississippi Presbytery, was ordained the following year, 1829, by the Tombigbee presbytery, at my own station in the Indian country. I united with the Southern Illinois Congregational Association, about eleven years ago. My preaching was almost entirely in the Choctaw language until I reached Illinois in 1837. Since then, I have shared pretty largely in the home missionary work as stated simply, in the Bible work, and as teacher of the young.

"My health has been so infirm for five or six years past that I began to fear that my work on earth was nearly done; but since I came to Iowa, about two years ago, and especially

of late, my hope revives; my learning requires to be a little more cool and being satisfied, as I humbly trust. A wide field of usefulness is open to me on the Missouri bottom, directly opposite Plattsmouth in Nebraska, and eighteen or twenty miles below Omaha and Council Bluffs. My commission from the Home Missionary Society is dated October 1st, of last year. The Lord has been with us, perfecting his grace and strength in our weakness.

The Pacific Congregational church was organized without any assisting brother on the twentieth of November, with nine members. We now number sixteen, and have a least four other accepted or hopeful candidates. It is the Lord's doing and marvelous in our eyes."

This may be supplemented by items from our ecclesiastical records.

Mr. Williams was the son of William and Mehitable (Stearnes) Williams.

From 1837 to 1840, he had a pastorate at Carlinville, Illinois. He was a teacher and preacher in Illinois from 1837 to 1840; and later he was in the state from 1840 to 1844.

He was Bible agent at Glenwood in 1864. And Glenwood was his home from this year for the remainder of his life.

He was pastor at Pacific Junction in 1862; and pastor of Glenwood in 1866.

He translated hymns and psalms into the Choctaw language.

His first wife, Matilda Loomis, to whom he was married October 18, 1838, died at Carlinville, Illinois, March 22, 1844. She was the mother of ten children.

His second wife, Mrs. Emma Baker, to whom he was married October 23, 1844, died December 22, 1844.

In July of 1845, he was married to Mrs. Elizabeth Cadwell.

Mr. Williams died of old age August 27, 1878, aged eighty-three years, one month, and twenty-four days.

No comments of mine will make the picture of this old home and foreign missionary patriarch any more vivid, picturesque or beautiful. He is one of the heroes of our missionary service; and one of the nobles and pioneers of our western civilization.

Fifty-eighth sketch,

Glover Burdick Reed.

Here is another brother who was cut off out of the land of the living by our ecclesiastical records five years before he died.

By correspondence with his daughter, Mrs. W. J. Waters, of East Liverpool, Ohio, I learn that Mr. Reed was born at Clarksville, Ohio, March 6, 1829. He grew up on a farm in that place. He had a hard struggle for an education. He attended Miami College for a term, and later attended at Oberlin. He worked his way slowly through his course. His studies were often interrupted by sickness, and by teaching to get the means to prosecute his studies. It took him a full decade to finish his work at Oberlin. He left the college in 1863, not properly a graduate even then, but later he was voted into the alumni body. After graduating he taught for a little time at Hillsdale, Michigan. In October of 1864, he came to Iowa and spent a year as pastor of the St. Paul church, where he was ordained April 23, 1864, Newton Taylor preaching the sermon, and L. B. Williams (the subject of the preceding sketch) offering the prayer of ordination.

There is one report from this field (1867) which is as follows:

"If deeds are any better testimony than are words, that a church is in the way of duty, then I think our little band of christian brethren here have borne ample witness that they

fell interested in the cause of Christ. When I came among these poor people, to labor for their spiritual good, no house, or part of a house, suitable or unsuitable could be obtained for us to keep house in. Consequently, we were obliged to board. Last July, a house (or shop, rather,) which had been used alternately by transient families and by flocks of sheep, pasturing on the common, was at last left without a tenant, except numerous rats and mice. Now, surely, we thought that the time had come for us to commence housekeeping again. This we did, and, fortunately for us, it rained but little during the months of warm weather which we spent there; for the building was too open to shield us from either wind or rain. The brethren and sisters began to say, 'It is too bad for our minister to live so;' and soon the society called a meeting that they might take measures to build a parsonage. But as the season was so far spent, and a neighbor proposed to sell his house and lot, it was thought best to purchase them, thus your missionary and his family have a comfortable place of residence."

The bottom land on the Missouri breeds malaria in fine shape. Mr. Keel soon found himself a victim, and returned to Ohio locating at Aurora. This was in 1869. In 1870, he passed on to Burton; thence, in 1873, to Greenville. In 1874, we find him at Wayne, and in 1876, at Alliance. Then, we find he makes a stay of ten years at Wake-orch; after that he was, in 1887, for a little time, at North Fairfield.

From 1888 until his death, he was in retirement at Oberlin living in a little house which he had reserved for himself.

He died in Oberlin, June 17, 1893.

Dr. Fraser of Ohio, in replying to a letter of mine, under date of October 18, 1893, writes:

"I am a bit perplexed by the fact that this name drops out of the Ohio Minutes and Year Book after 1890; and that there is not in either any record of his death. I have a sort of vague remembrance way back in the rear of my memory, that about 1890 we looked up more carefully a lot of names which had been carelessly reported for years as in full ministerial standing, and found several who had never 'lined' in the orthodox form. Probably in that way Reed's name fell out of the list. I wrote to Oberlin, but got no satisfaction. If you won't get it otherwise, send me a "U. S." signal, and I will go down there my ownself, and hunt up his tombstone."

"Reed's longest pastorate was at Wadsworth, and it is probably nothing against him that he stayed too long. I think the church was in decline anyway, and he was the last pastor. The church was sold, and the proceeds, \$1400, under the title of the Medina Conference fund, are a part of our invested funds."

Still later, January 23, 1894, there is another communication from Mrs. Waters in which she sends a loving appreciation of her father, which is as follows:

"Mr. Reed was a man most unobtrusive in feeling and manner, the result of an innate delicacy which would not permit him in any way to force himself upon the privacy of others.

"He was of medium size, and wore a moderate beard. His face was pleasant, and his blue eyes beamed with good will toward every living creature. The birds recognized his gentleness, and as he worked in the garden they would be always flying about him, perching upon his shoulders, and on the handle of his hoe."

"He was possessed, withal, of a fearless pluck, and much true self-respect, and carried himself always with an erect bearing. He was extremely neat in his personal appearance, and in all the handiwork in which he excelled; everything must be shipshape, as he called it, to the last degree."

"This refinement of feeling was consistently displayed in his accurately grammatical form of speech, his manner of a thorough gentleman, and his exceptional purity of thought. He wore, indeed, 'the white flower of a blameless life.' The desires of his heart were these: affection for his family; conscientious thoroughness and earnestness as a teacher; an exquisite sense of beauty, especially of that for flowers; and a passionate devotion to the church of Jesus Christ."

"His spiritual life was the guiding star of his daily conduct. As might be expected for a nature so sensitive, he was often fretted by little things, and used to worry himself nearly ill when sometimes his church members fomented petty quarrels; because he felt that they did not love the Savior and the church with the reverence they should have had.

"He would have nothing about him ugly or unsightly, if he could help it, and the lanes around his home are about the

church buildings where he preached he always made into little parks full of velvety grass, flowers, and handsome trees.

"He worked very diligently with his hands, and his skill was a matter of comment wherever he lived. The beautiful little church building in Weyne, Ohio, and the exquisitely carved pulpit in the church at Wadsworth were made after his original designs."

"In the pulpit, his manner was simple and conversational but exceedingly earnest, and vital with the deepest feeling of his heart, which was that the people must come to love and believe in Jesus. He preached 'Christ and him crucified,' and to that one thought all his preaching was true and loyal."

"The greatest temporal trial he had to bear was his constant struggle with poverty. To be in debt, or under obligation to anyone, was most humiliating to him, and I have often seen him straighten and preserve a handful of rusty nails, or lay away every bit of a stick or board that he might save a few pennies; yet in spite of his utmost economy, the careless indifference of the church about raising and paying his very small salary, and the sometimes unavoidable uncertainty of remittances from the Home Missionary Society, made it impossible for him always to avoid incurring some small debts. I am sure that the continual financial anxiety which he had to endure was the means of shortening his life."

"My father was always planning for more beautiful achievement and for larger temporal and spiritual life for his beloved church, and when, upon a lovely June morning, the time came for him to go to Heaven, he said to me, 'is this the

end?' I replied, 'No, I think it is only the beginning.' For so I truly believe. I went to the window, and threw it open, to let in a flood of perfume from his beloved flowers, roses, pinks, and pansies, which filled the yard; and a robin outside nearly split its little throat with singing. Father turned his head that he might hear it better, and said, 'Listen to that robin's song!' It was the last message from the fair earth to his waiting spirit, and it was blended with the opening strains of a music more divine.

(Signed) Mrs. Mary I. Waters."

Fifty-ninth sketch,

Lyman Whiting.

Lyman Whiting, son of Daniel and Phoebe (Whitten) Whiting was born at North Brookfield, Massachusetts, April 21, 1817.

Brought up under the vitalizing influence of the pastorate of Rev. Dr. Thomas Snell, one of the ecclesiastical giants of that day, he early made a profession of religion, and united with the North Brookfield church.

His preparatory studies were pursued in the Amherst and Leicester Academies and the North Brookfield High School.

In 1835-37, he was in Amherst College, but owing to a severe sickness he did not complete his course, and it was not until 1844 that he received his diploma and was enrolled among the alumni of the institution.

He studied for a short time at East Windsor (now Hartford Seminary), then went to Andover, from which institution he graduated in 1843. He was licensed by the Brookfield Association April 20th in this year.

In 1843, he was ordained as co-pastor with Rev. Eliah Stone, of the Brookfield church, and was dismissed March 24, 1847. At the beginning of this pastorate he was married January 6, 1843, to Esther Sophia Chamberlain, of Westboro, Massachusetts.

Mr. Whiting resigned at Brookfield partly on account of ill health; but he also, naturally, wished to try an independent pastorate.

His next field of labor was at Lawrence, where he was installed June 16, 1847. This pastorate covered a period of three years. After resigning in Lawrence, he preached several months for the new Central church of that city.

He was installed at Reading, January 1, 1851, and continued in service here until November 1, 1855.

While pastor at Reading, he was nominated for Congress, by both the Know Nothing party and the whigs, but declined to stand for the election.

This episode is related in a Massachusetts paper as follows: "Dr. Whiting's introduction to politics and his renunciation of public life for the loved preaching of the gospel, formed, perhaps, the most interesting chapter in his long and active career."

"In the ante-bellum days, Dr. Whiting left the city of Lawrence, worn out with establishing a Congregational church there, to seek comparative rest with the church in the little town of Reading. These were the days of the Know Nothing movement, to which Dr. Whiting gave support, and which he believed served the good end of keeping in view and combating political parties."

"Dr. Whiting was elected delegate to the Know Nothing Congressional Convention, and being urged, he attended and was elected chairman. He was chosen nominee of the convention. There was no question as to his election, if he would accept; but his sacred privilege of preaching Christ he prized above all others, and declined the nomination."

"Henry Ward Beecher and Rufus Choate wrote him most heartily applauding his decision."

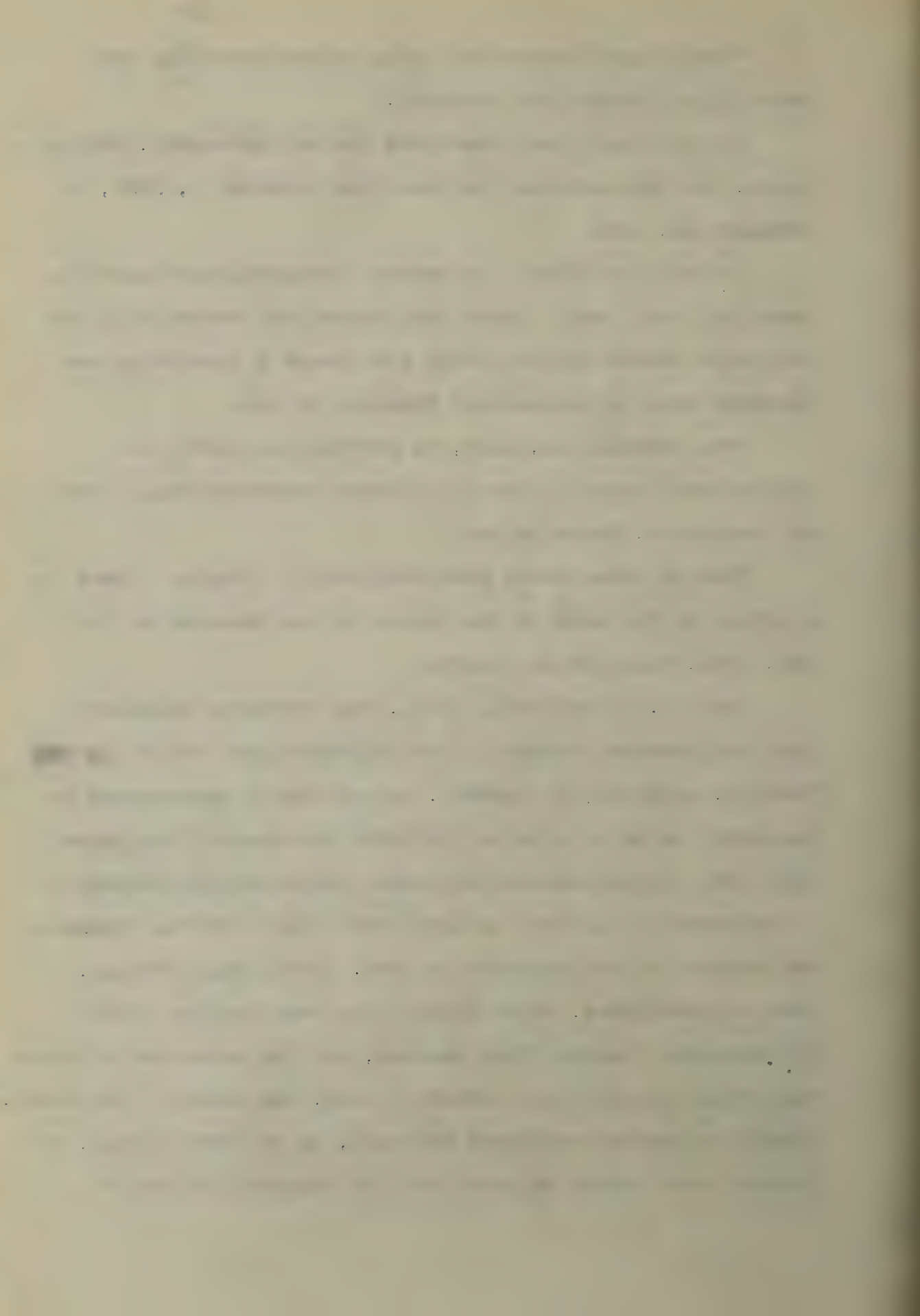
Mr. Whiting's next pastorate was at Portsmouth, New Hampshire, and this covered the time from November 1, 1855, to December 14, 1858.

In the year 1858-9, he served a Presbyterian church in Brooklyn, New York. Later this church was merged with the Lafayette Avenue church, which for almost a generation was presided over by the saintly Theodore Cuyler.

From December 31, 1859, to February 19, 1864, Mr. Whiting was pastor of the High Street Congregational Church of Providence, Rhode Island.

Next in order comes the pastorate at Dubuque. There is a notice of the call of the church in the News-Letter for May, 1864, which is as follows:

"Rev. J. C. Holbrook, D. D., was regularly dismissed from the pastoral charge of the Congregational church in Dubuque, April 20, by Council, and cordially recommended to the churches as an able and faithful minister of the gospel. The result of the council expresses regret at the removal of a minister who has been so long identified with the interests and history of our churches in Iowa. Rev. Lyman Whiting, late of Providence, Rhode Island, has been invited to fill the important vacancy thus created, and has consented to visit the church on the first Sabbath in May, and remain a few weeks. Should he decide to accept the call, we trust he may, we pledge him a hearty welcome from his brethren in Iowa."



The News-Letter for August 1864 records the fact that "Rev. Lyman Whiting, of Rhode Island," took part in the ordination of Henry Hess, and Frederick Allert, at Sherrills Mound. He was then visiting the Dubuque church, and considering the call extended to him.

In the October issue of the News-Letter for this year, is the following announcement:

"Rev. Lyman Whiting commenced his labors as pastor of the Congregational church of Dubuque on the first Sabbath of October."

The next month, Mr. Whiting is reported as moderator of a Council at Barville, at which J. W. Graf and Peter Weidman were ordained--so soon did he begin his ministry for the churches of the state, outside of his own parish.

In the News-Letter of January 1865, is a picture of pastor and people in the holiday season of this year:

The ministers of Dubuque will long remember the month of December 1864, in spite of its days of wintry gloom and cold, for the remarkable sunny-side experiences it brought to them and their households. Early in the month, at the close of the Wednesday evening prayer meeting in the Congregational church, the unusually full attendance at which was a matter of some surprise, and, perhaps, encouragement to the minister, Rev. L. Whiting, a brother rose, and after some remarks of a humorous sort, most happily made, presented to the astonished pastor a beautiful album, which he was informed contained the likeness of his congregation. It was received with fitting words of acknowledgement. On reaching the parsonage and opening it,

what was the good man's astonishment at finding, at the back of each picture, a greenback! When the money had been all taken out, it was found to amount to more than two hundred dollars."

The next mention of Mr. Whiting in the News-Letter (May 1955) is a record of his installation, which is as follows:

"Rev. Lyman Whiting was installed as pastor of the Congregational church in Dubuque on Wednesday evening, April 19. The sermon was by Prof. J. C. Bartlett, of the Chicago Theological Seminary; the installing prayer, by Rev. Jesse Fuernsey; the charge to the pastor, by Rev. Isaac Russell; the address of fellowship of the churches, by Rev. A. S. Robbins, address to the people, by Rev. W. W. Hou de Bouch. The sermon was a masterly presentation of the interpositions of Divine Providence in behalf of the nation during the progress of the war, and closed with an eloquent tribute to our martyred president. The theme was not exactly germane to a pastoral installation, but as the occasion occurred on the day of the late president's funeral observance at Washington, it was not felt to be inopportune. The kind of fellowship was an old classmate's hearty and most tasteful and fitting welcome of the new pastor to the confidence and affection of our Iowa ministers and churches, and to a participation of in their work. We have no time to speak particularly of the other parts, but must content ourselves with merely stating that they were all performed in a manner greatly to the satisfaction and interest of the large congregation assembled on the occasion."

In February of 1866, we find Mr. Whiting up at Waverly, preaching a dedicatory sermon from Ezek. 47:12.

March 14, 1866, he preached from the same text, presumably the same sermon, at the dedication of the church at Mitchell, the subject of the discourse being, "The sanctuary for meat and medicine."

I heard that sermon, and liked it so well that, when I became Home Missionary secretary and was called upon to preach dedicatory sermons, I adopted that as the standing and standard text for my sermons. I don't suppose, however, that there was the slightest similarity between his discourse and mine. He stuck to his text, I did not, and never pretended to.

In June of 1866, we find Mr. Whiting down at Lyons, preaching the sermon at the installation of Rev. Thomas M. Boos. In May of 1867, there is a report of another donation visit by which he has made the offer to the amount of \$100.

In June of 1867, we find Mr. Whiting again engaged in his larger ministry, this time moderator of a council which organized the church at Independence.

Years later Dr. Whiting recorded an incident of his Iowa ministry in the following communication, dated Dunsmuir House, East Charlemont, Mass., August 26, 1899:

"Dear Brother Douglass:

"In your last Congregationalist issue, a double surprise held me as I read: 'Died at Eldon, Deacon Jesse Myers, aged eighty-four,' etc. The sight of his name and news of his death was a surprise; that he had lived so long, another. At once, my first remembrance of him returned. In the latter of

1867, Rev. Chansey Taylor called Rev. Sumner's journey and myself to his installation in Algona, Wessouth county. From Cedar Falls, Rev. Alpheus drove carried us 'across the country in a double wagon. It was a meeting of the Association, I think, held in a schoolhouse, which was to become an academy. In the meeting I saw a face which held my eye with a strange fascination. It so recalled a portrait I had seen. I sought to know the man. It was Deacon Rogers. Then I recollected the portrait I had often reverently gazed upon, years before, in Portsmouth, New Hampshire, in the house of Mr. Daniel Rogers, a while my parishioner. He had procured it from Boston--a copy of the martyr John Rogers, his ancestor. Here, in the Algona schoolhouse, sat the same head in contour, mode of hair, outline of features, and visible temperament. It was a rare surprise. The owner of the Portsmouth copy had another portrait which told this legend upon it, 'Rev. Nathaniel Rogers, pastor of the North Church, Portsmouth, (1699-1733), son of Rev. John Rogers, of Welling, in England, who died October 16, 1639, aged sixty-seven. The latter was a grandson of Rev. John Rogers, rector of St. Paul's, who was burnt at Smithfield, 1555. Mr. Rogers came to New England in November, 1633, settled in Ipswich, Massachusetts, 1639, died July 22, 1685, aged fifty-seven.'

"If our Deacon Rogers could fix his descent from the Ipswich Rev. John, then the marked resemblance between the portrait and the mid-life features as I saw them, would show that the blood of the Smithfield martyr was in the veins of the Allen Deacon."

"While at Dubuque, I often met Nelson Rogers, and thus gave him some aid for his blind walking stick. He got nails and point from dealers in Europe and sent me letters, to tell him, how much they found in his almost smiling face and persuasive tone. Earth was enriched by the career of such a man upon it, and Heaven is more attractive by his transfer into it.

"Yours very truly,

Lyman Whiting.

These records from the Home-Letter and Congressional Iowa will in a measure illustrate Mrs. Rogers's characterization of her father's pastorate at Dubuque, which is as follows:

"The work in Dubuque for Dr. Whiting was building on the discouraged and desolated church is raised up and himself with vigor and skill and devotion, so that when he left was strong in spiritual life and much increased in members, and his loving interest in pastors and people made the region was so wise and unceasing that his leaving was felt as the loss of a church father."

The Pilgrims of Iowa speaks of the ministry of Dr. Whiting in Iowa in this wise:

"Dr. Lyman Whiting was with us only a short time, but his services were of the highest order, and he left the indelible impress of his spirit upon the conscience of the state. He filled the pulpit and past of the old First Church at Dubuque for five years, 1864-9. The old bell 'cracked its crooks' at the news of his departure, but the people's tongue ran on for liberty and righteousness. For the people of

was associated with Dr. J. T. Guernsey in editing the Iowa-Year Letter. From his study "Under the Church Eaves" articles went out to the Advance and other periodicals publishing Iowa to the world. He was in great demand for special occasions, and was always too brotherly to refuse. He furnished a missionary prize fund to Iowa College. In his long life of eighty-nine years, he served thirteen churches and served them well."

We also get glimpses of Dr. Whiting in his Iowa ministry in the records of the State Minutes. At his first meeting of the General Association held at McGregor in 1863. Dr. Whiting was made chairman of the committee of resolutions. His report so perfectly reflects the thought, feeling and temper of the Christian men of the North at the time, it seems worth while to copy in full. To appreciate and understand the resolutions, one must put himself back into the condition of that day. Our Congregational brethren of England and Wales gave us no sympathy in the war until after Lincoln's assassination. Copperheads at the North were rejoicing secretly and sometimes openly over the death of the president; and there had been a proclamation of universal amnesty which let go scott free even the ring leaders of the rebellion. No doubt all these brethren lived to see the day when they were glad that their counsels were not followed; but the resolutions were natural and appropriate in the condition of the times. The resolutions were as follows:

"1. Resolved--The Association regards this annual Assembly as falling upon the line of an Era. We look backward into our recent past, with humble and grateful amazement at what God has wrought. We review the recorded testimonies of

this body through years past with reaffirming conviction that we were moved by the spirit of God in framing them, and that His Providence has confirmed our discernment of His will toward this land; and while we tenderly mourn with the many stricken ones in our borders, over fallen husbands, fathers, sons, and brothers, we also account them as sacrifices through whom redemption has come to our beloved country."

"2. Resolved--That we record, and mean to perpetuate our reprobation of those dwelling among us, sharing in all the benefits of a free, christian government, who have been persistently resisting God's great work under it, sowing discord and disloyalty, perverting truth, embarrassing the nation in its great struggle to extinguish oppression, to confirm civil liberty to mankind, and by these means have invigorated the rebellion and so increased the bloodshed of those beloved by us."

"3. Resolved--That while we devoutly welcome the return of peace; the dispersion of the hosts of perfidious rebellion; the subjugation of their strongholds and territory, and the capture of their bloody chieftains; we also humbly bow to the afflictive admonition of God's voice in the death of our beloved Chief Magistrate, by the culminating treason of slavery, and will cherish his noble manhood, his stainless integrity, his piety toward God, and good will to men, and while we mourn the loss, will gratefully imitate the virtue."

"4. Resolved--While our triumph has broken the arm of the oppressor, it has not completed our work for the oppressed. The emancipated fellow-man, yet awaits restoration to the other half of his God-given rights--a full enfranchisement,--and while we refuse or defer this equal part of our work, we not only imperil all that has been done, but we fearfully incense a future retribution upon the nation from Him who 'has made of one flesh all men that dwell on all the face of the earth,' for both our safety from treasonable men, and God's favor toward us depend upon a full and just investment with civil rights to those who have been the victims of our guilty robbery, and then have so heroically shed their blood in delivering themselves and us from their and our infuriated oppressors."

"5. Resolved--We believe that 'treason means something' and that indiscriminate mercy to leading traitors is so much wrong and cruelty to the nation imperilled by their crimes; and while we assure the president of these United States, and the Counsellors, Legislators, and Ministers of justice, of our firm fidelity to all just government, we can but solemnly invoke that justice be made so to assert itself upon the masters in this enormous perfidy, that all future treason shall have an unequivocal warning before it."

"6. Resolved--While we gratefully welcome the expressions of sympathy and commiseration sent us by our Congregational brethren of England, Wales, and by those in Canada, in connection with the culminating atrocity of the war--the assassination of our beloved Chief Magistrate--we cannot in fraternal truthfulness withhold our utterance of deep and perplexing grief at the feeling and opinion toward us, marking the inception and entire progress of our great conflict for freedom on the part of these brethren. Their faithful and frequent admonitions in earlier days, and their solemn pledges of sympathy and of just consideration when the day of our dread and trial should come, contrast in (to us) surprising inconsistency with the reluctant consent to favoring onens for us; the exclusive, not to say hostile, bearing toward those who would gladly set forth the truth in our case, and made apparent the great cooperative processes by which our Lord, Jesus Christ was executing his mission for opening our prison-house of slavery. We accept, however, their expressions of fraternal sympathy--late as they are incoming--and trust that in the work among the freedmen laid upon us as the result of the war, we shall have their outspoken and cooperative prayers and efforts.

Signed, Lyman Whiting, Chairman."

At the next meeting of the Association--a meeting memorable in the history of Congregational Iowa, Dr. Whiting was the host of the Association, and did nothing except to run the meeting from first to last and make it a great success.

At the meeting of 1857, held at Muscatine, Dr. Whiting made a report for Iowa College, which is here introduced as a further illustration of his literary style and the spirit of the man:

"The reciprocal vitalities of christian institutions under the American development has always been a conspicuous feature of that work. As in a well constructed system or statement of christian doctrine, each essential part, standing in its just place and connections, contributes vital force to each other part, and the whole perfects in a common, just reciprocity, so in the institutions of society, which embody

christian principles in organic forms, there is a reciprocal vitality in proportion to the justness of combination, no less than in the physical world.

"The churches of the Puritan faith have, from the beginning found their most adjacent earthly helper in the public school or college, and the school has in turn found its most powerful vitality in the Puritan churches."

"The Iowa College, at Grinnell, your committee can look upon from no other premises than those now indicated. It is a child of the Iowa Congregational churches. The traits of the parentage must be found in it, or it cannot satisfy the purpose and the impulse which gave it existence.

"Our visit to the College in July 1866, revealed to us no point of departure from the paternal doctrines or practices which underlie it. We did see what seemed to us to be a loyal and faithful adherence to the essential truth and administration which gave it birth.

"Incident to the newness of the institution, the visitor must confess a sense of incompleteness, which should be emphasized in this body, in order to make it an urgent motive for all our churches to care for and carry on to perfection the noble works there begun."

"This incompleteness should be an instant and effective reason through all our churches, for sufficient provision for finishing what is so happily begun."

"To the head of the church, we owe gratitude for the superior men whom he had dis used in Providence upon the chairs of instruction there."

"Your committee would offer as the summary of their con-

victions from this annual visitation these formulas:--

"1. These churches cannot fulfil their measure of service to Christ and the West without a complete Iowa College.

"2. The Iowa College must find its foremost guardianship, cherishing love, and perpetual vitality in the Iowa churches."

"3. The Iowa Churches and the Iowa College are each essential in the sense of reciprocal vitality to a true development of the gospel of Christ in the Northwest, through the Puritan Doctrine and Polity."

Lyman Whiting, Chairman."

No doubt this visit had to do with the establishment of the Lyman Whiting Missionary Prize, which continues to this day, and will through all the days to come.

No doubt, also, this visit had to do with the D. D. decoration which the college bestowed upon him the following year.

Closing his pastorate of five years at Dubuque, in July of 1869, he accepted a call to Janesville, Wisconsin, where he was installed in October of this year, and remained in service until January 14, 1874.

Following this was a pastorate of three years with the Plymouth church at Philadelphia, closing March 26, 1877.

Next he supplied for a few months at Chelsea, Massachusetts; and then was installed at Charleston, West Virginia, March 25, 1879, and remained in service in this field up to April 27, 1883. Here Mrs. Whiting died, June 4, 1882.

From October of 1884 to September of 1885, he was acting

pastor at South Williamstown, Massachusetts. During this pastorate he was married to Josephine Cummings, of Lawrence, Massachusetts.

His last pastorate, covering a period of sixteen years, was at East Charlemont, on the banks of the Deerfield river. It was an ideal parish for Dr. Whiting in his advanced years. No pastorate could have been more peaceful and happy than this. Here he died May 27, 1803, aged eight-and-nine years and twenty-nine days.

The Year Book records a formidable list of publications from the pen of Dr. Whiting. The list is as follows:

A Sermon at the Dedication of the Lawrence Street Church, Lawrence, Massachusetts;

Sin Found Out, a discourse with reference to Prof. J. W. Webster's conviction of the murder of Dr. Parman, Fann, Mass.;

Address before the Western College Society, on collegiate and theological education;

The Recorded Name, a dedication sermon at the North church Portsmouth, New Hampshire;

Address at the Anniversary of the American Home Missionary Society;

A sermon at the ordination of George M. Sanborne;

Fullness of Years, a sermon at the funeral of Peter Sanborn, Portsmouth, New Hampshire;

The Memory of the Just is Blessed, a memorial of Mary Caroline Hunt, Portsmouth, N. H.;

The High Street Congregational Church; items of history, Providence, Rhode Island;

Memorial Tribute to Rev. Thomas Snell;

Bi-Centennial Oration at West Brookfield, July 4, 1860;

The Sanctuary for Meat and Medicine, a dedication sermon at Mitchell, Iowa.;

Oration before the trustees and students of Carlton College.

An address at the Beloit College quarter-century, 1872;

The Relation of Benevolent Giving to the Prosperity of the churches;

Carrier' Boy's New New Year Offering for 1872;

The Agricultural Fair; its moral meaning, a sermon, Janesville, Wisconsin;

Funeral and Burial Services of Norman Lee Hart, Philadelphia, 1876;

Ten Years in the West, Thanksgiving sermon at Reading, Mass., 1877;

Thanksgiving sermon, 1881;

A Semi-Centennial address at the Congregational church of Dubuque, in 1889;

How a Sanctuary Built a Town, a sermon preached in North Brookfield, Massachusetts, also Shelburne Falls, 1892.

In addition to these publications, Mr. Whiting made very frequent contributions to numerous periodicals and papers, beginning with a poem at an academy when he was sixteen years of age.

For about two years, he was associated with Dr. Jesse Buernsey as editor of the Iowa News-Letter at Dubuque.

In closing a communication respecting her father, Mrs. Duren says:

Dr. Whiting preached the gospel for more than sixty-three years, having been ordained January 11, 1843. He was in active service as pastor almost to the very last. He was in his pulpit only a few weeks before his death.

"As a preacher he was forceful, tender, trenchant, persuasive, full of vigor. He was a diligent scholar to the last. He held the pen of a ready writer, and his articles were often brilliant. The gracefulness and keenness of his writing attracted much attention and his productions were eagerly read by a large constituency."

"As pastor and friend he held the love and devotion of his people."

"The usual cycle of calls on a generous and gifted minister in the preparation of articles, orations, addresses, occasional sermons, and filling his numerous appointments, and the fact that he never preached a sermon the second time without rewriting it, made his ministerial life a very busy one, but one that was rich and full and glorious."

Of course, I had but little association with Dr. Whiting as he left Dubuque soon after I came to the state. Wife and I, however, both cherish the memory of a visit that the Doctor made to our home on the occasion of the Mitchell dedication. We felt it a great honor to have him in our home, if only for a few minutes. He called simply to show his fatherly interest in us young beginners. What impressed us especially in his conversation was his advice to us both to attend the associational meetings, and keep in close touch with all the great movements of the denomination, and of the kingdom. We have

followed his advice, though not because he gave it, and we have found in so doing all the blessing of which he spoke.

Sixtieth sketch,

H. W. Fairfield.

Hiner Wynn Fairfield, son of Rev. Hicaiah and Hannah Wynn (Neal) Fairfield, was born in Parkersburg, Virginia, May 20, 1823. In his boyhood, his people moved to Ohio. He studied in the public schools of Troy, Ohio; attended Marietta College; graduated from Oberlin College in 1844, and from the theological seminary in 1847.

During his theological course, August 1, 1845, he was married to Emily F. Fairchild, of Brownsheff, Ohio.

He was ordained at Republic, in October of this year. His first pastorate was at Wakeman, Ohio, beginning in 1848. His other Ohio pastorates were at Sandusky, in 1851, and Medina, from 1852 to 1857.

He then had a short pastorate at Brinfield, Illinois. Next we find him up in Michigan, from 1858 to 1860, pastor at Olivet and president of the college. From there he was called to the second church of Oberlin, and was pastor there from 1860 to 1864. Then for a year beginning October 1, 1864, he was pastor of our church at Lyons.

Of this pastorate, Dr. Sydney Orwafoed writes in his historical sermon (page 18) as follows:

"In October of 1864, an invitation was extended to Rev. H. W. Fairfield to become pastor, which he accepted, but his sojourn here was only for a year, when he resigned to accept a commission under the American Missionary Association. He is remembered as a true christian, a pleasant gentleman, and

with special gratitude for the work he did in providing a way for the liquidation of the troublesome debt of three thousand dollars which had for some years clogged the activities of the church. On his departure, the following resolution was adopted: That we tender him our warmest regards and best wishes for his future usefulness in his new relations; ever holding in grateful remembrance his self-denying labors among us, crowned as they have been with freeing us from a debt that has been hanging over us for many years."

- Undoubtedly, Brother Bradford has made a mistake in regard to the Society with which Mr. Fairfield had an engagement, for the News-Letter (December 1865), noting Mr. Fairfield's resignation at Lyons, and a call to a new work, says:

"Rev. M. W. Fairfield has resigned the charge of the Congregational church at Lyons, to accept the position of District Secretary of the American Tract Society, of Boston, in the place of Rev. G. B. W. Savage, who has been made Secretary in full. Before Mr. Fairfield left the church succeeded in paying its debt of three thousand dollars, largely, we understand, through Brother Fairfield's efforts."

Evidently Mr. Fairfield's engagement with the Tract Society was only for a short time, for according to the Year Book, from 1866 to 1870, he was pastor of the Oak Park church. Later, in 1870, we find him under commission of the A. M. S. located in Dartmouth, Wisconsin. From this field, May 1872, he reports as follows:

"I gladly report a gracious visitation. We observed the week of prayer with much interest. A short sermon each evening

was followed by conference and prayer. Such was the interest that we have continued similar meetings up to the time of writing. About forty persons have risen for prayers, and twenty-five or thirty of these are indulging in christian hope. The interest is steadily advancing. Pray for us."

From this missionary field, later in the year, 1872, he returned to Michigan, supplying for a while at Lansing. In 1881, we find him at Muskegon; from 1885 to 1888, at Yipsilanti, and in 1890 at Ormond, Florida.

His publications as noted in the Year Book are as follows:

1. High Pressure versus Hygiene, in our Public Schools.
2. Christians and Secret Societies.
3. A Thanksgiving Sermon.
4. A Funeral Sermon.

He died at Yipsilanti, June 2, 1901, aged seventy-eight years and twelve days.

This good and capable brother was not in Iowa long enough for us to get acquainted with him. He belongs much more to Ohio, Illinois, and Michigan, than to us.

Sixty-first sketch,

James D. Mason.

James D. Mason was born in St. Lawrence county, New York, April 24, 1838, and spent his childhood and youth in his native state. He was born in humble condition, and his early educational advantages were very limited. He did not have even a fair common school education. Moreover, in his early youth, in his father's hotel, he acquired a taste for liquor, against which, as he often told me, he had to struggle all his life--but never once yielded after his conversion in early manhood. Though untrained in the schools, he had a clear call of God to the ministry, and he had natural and supernatural gifts and graces which overcame defects of training, and qualified him for great usefulness in his chosen profession. He came to Iowa in 1864, and began at once to exercise his gifts as a lay preacher. November 1, 1865, he was commissioned by the Home Missionary Society for Mason City, Pine Springs, and Clear Lake. He was the first resident Congregational minister in Mason City, although Father Lenny and J. J. LaDue had preceded him in labors there. He was the first of our men to lay foundations for our church at Clear Lake.

While in Mason City, Brother Mason was ordained January 27, 1867. The News-Letter (April of 1867) notes the occasion as follows:

"Mr. J. D. Mason was ordained as an evangelist at Mason City by Council, January 27th. Sermon by Rev. A. T. Bartholl, ordaining prayer by Rev. E. Tenney, exhortation, Rev. A. T. Foring,

fellowship of the churches, Rev. W. L. Coleman; concluding prayer, Rev. I. Warner."

In 1868, Brother Mason completed his house of worship at Mason City. The building was dedicated May 18, of that year. The house was large enough to hold all the people then living in Cerro Gordo county. Of course, other people helped in the building, but it was largely Brother Mason's work. He more than any one else quarried the stone and mixed the mortar for the building. I once said to a minister who was about to take charge of the church at Mason City, that he would have the distinction of being the pastor of a church which had the homeliest church building in Iowa. Indeed the building was very lonely, but Brother Mason built his monument solid and strong. That structure still stands, appropriately and artistically incorporated into the splendid house of worship which now is.

Mr. Mason made Mason City his headquarters for about four years. I find but one report from this field published in the Home Missionary. In this report, he writes of matters prior to the dedication, but the report does not get into the Home Missionary until July of 1868. The communication is a short one, and is as follows:

"Last Sabbath at our communion season, eighteen united by the church by profession, of whom ten were baptized. The school house and entry were full, some of the congregation being compelled to stay out of doors during the exercises. About thirty have professed conversion in this place during the last winter. Fifteen who have united with us are heads of families."

In June of 1869, Mr. Mason made a change of fields, being commissioned for Shellrock, Shellrock Grove, Nora Springs, and Plymouth. I happened to hear a part of the conversation of Brother Mason with Sup't Guernsey by which it was decided that it would be better that the change should be made. This was in May of 1869, at which time a meeting of the Mitchell Association was held at Mason City, and wife and I were entertained in Brother Mason's little stone house. Shellrock Falls and the regions round about was brother Mason's field for about six years. There is no report from this field. Brother Mason's reports were not published. He could not make up a good story that would read well, but just the same, he kept on doing things. He organized a church at Shellrock Falls and left on there another monument in the shape of another house of worship built of stone. Stone is found in abundance along the Shellrock river, and that is the reason why so many of the early houses were built of this material.

January 1st, of 1876, Brother Mason began his first pastorate at Forest City and Ellington. Here also, of course, he built another monument in the shape of another sanctuary, which monument still stands, and is still the shrine of our people in the regions round about. This was the first house of worship for the English speaking people of Winnebago county.

In the eight years of his pastorate here, Brother Mason's labors were abundant and effectual. He planted the institutions of the gospel at Lake Hills, Garner, Crystal Lake, and Ellington, often preaching three times on the Sabbath, and riding thirty miles to meet his appointments.

After eight years of this exhaustive missionary work, Clear Lake, a single self-supporting field, looked good to him, and, in the year 1884, a call coming to him from that field with which he had been in touch for twenty years, he changed his headquarters from Forest City to Clear Lake. But the field to him was not so much by itself as at first appeared. Neighboringhoods about appealed to him, and he could not resist their appeal. Moreover, he found a good deal of travelling required in the village itself, for he made a trial of six houses in the three years of his pastorate at Clear Lake. Brother Mason did not build a house of worship at Clear Lake, that had been done in 1877.

In 1887, a call came to Brother Mason from Central City and Jackson. Central City had a good parsonage. To one so much moved as was Brother Mason, this looked inviting, although the field was outside the bounds of the Mitchell Association in which he had labored from the beginning. So down to Central City, he went for a short time. He gave four years to this service; and then responded to a second call from Forest City in a pastorate of five years. It is needless to say that the field enlarged as he went on, as it had done before. Brother Mason's fields always grew larger as he progressed. Next after these five years of service at Forest City, came a year with the Lakeside church, near Clear Lake, then two years at Wesley, where he had a hand in the erection of another church building; then two years again with the Ford Springs church; and then it was time for a third call to Forest City.

By this time, 1901, Brother Mason had reached the age of sixty-three; and so strenuous had been his life that his natural force was a good deal abated.

After two years in this third pastorate at Forest City Brother Mason felt that he must rest at least for a while. But he was not contented to rest long. Forest City was supplied, but Waterville, over the line in Minnesota, was vacant, and Brother Mason was wanted there. So he gave two years to Minnesota; then once more returned to spend the remainder of his days in his home at Forest City.

Returning to Forest City for the retirement of old age, he was for the fourth time called to the pastorate, and he was persuaded to accept, and began his work, January 1, 1909, but it was soon apparent that his work was finished, and his days numbered. He had no disease, he simply passed away. He died February 1, 1910. So passed out of life into life the grand old patriarch of the Mitchell Association.

Few men of Iowa have been more abundant in labors; few, if any, more gifted in prayer; few more successful as a pastor. Single-hearted as a child, he had the charity which believeth all things, hopeth all things, endureth all things, thinketh no evil, and endureth forever. His life, though circumscribed and unknown to many of his brethren in the state, was a grand success. In some phases, his autobiography would match that of the apostle Paul. He was a man of great industry, broad and tender sympathies, unbounded in his charity; and he was always anxious to walk in the footsteps of him who came not to be ministered unto, but to minister.

I had intimate association with Brother Mason for more than forty years. We belonged to the same Association for fourteen years. I was often at his home. I officiated at his second marriage. He brought his bride over to my house, and was married there.

I have already attempted to describe the character of the man. He was the very personification of modesty. Again and again, I have been thrilled by his prayers, and was always edified by his sermons. I never knew a minister who knew better how to enter a household and come en rapport with the people and leave a wholesome influence in the house when he departed. Though, for the most part, working in silence, hidden and unknown, I count his work of inestimable value to the commonwealth and to the Kingdom of God. One of the heroes of our home Missionary service in Iowa is this lowly, lofty man, James D. Mason.

Sixty-second sketch,

D. B. Ells.

Dudley Bester Ells was born at Barkinestead, Connecticut, November 29, 1829. Of his early life in New England, I know nothing, only that he had but very little schooling. He studied for a time in after years at Mr. Nelson's Mission Institute, at Quincy, Illinois. October 31, 1852, he was married to Camellia Cook, by whom there was born into the family nine children. He was ordained in October of 1861. He came late into the ministry, being at the time of his ordination thirty-two years of age.

In October of 1861, he was commissioned for Vermont, Illinois. The commission was renewed in 1862, but he left the field in October of 1863.

November 1, 1864, is the date of his coming to Iowa, being at that time commissioned for Franklin and Lafayette, in Washington county. In 1864, his commission read "Franklin, Seventy-six and South English." This was renewed in 1867. In June of 1868, he was located at Farmington and Warren, within the bounds of the Denmark Association.

In November of 1869, we find him at Cincinnati and New York, down in Appanoose and Wayne counties. In 1870 and 1871, he was at Lucas Grove, in 1872 at Black Hawk; in 1873, at Preston and Leola; in 1875, at Cottonville and Emmette.

In 1876 and 1877, we find him up in Minnesota at Providence and Colgrave. In 1878, at Westford, Fox Lake, and Chain Lakes, and in 1879, at Westford and Sherbourne. In

commission here carried him over to 1880. I think this substantially ended his Home Missionary service with our churches though he continued to preach more or less for many years.

From 1881 on for more than two decades, Mr. Bells' name was dropped from the Year Book, and from the Iowa Minutes, though he was still residing in Iowa. I believe that for nearly all these years he resided at Jefferson, and while in residence there he had ecclesiastical connection with the Fort Dodge Presbytery, for Jefferson, although beginning as a Congregational church during all the time of Mr. Bells' residence there, was Presbyterian.

Mr. Bell's wife died in Ontario, California, May 27, 1901. He found his second wife in Payson, Illinois--a Mrs. Sarah J. Hilton, to whom he was married November 4, 1901. In her comfortable home, he had his abode up to the day of his death.

At Payson, in 1905, his name was restored to the Year Book, and he was accorded a little bit of an obituary when he died. He died in November of 1911, aged eighty-one years and eleven months.

I have a very distinct remembrance of Brother Bells. Physically he was a stout, stocky man, with a large round, head, penetrating and incisive eyes, a shock of brown hair which retained its youthful color even in old age, his whole face indicative of strength and common sense. He was old fashioned, of course, in thought and speech and manners; conservative in theology and conduct. The good old ways were good enough for him.

He was about as fine a specimen of a missionary crank as even a foreign missionary secretary would care to see. Foreign missions was his specialty, though he did not ignore the home field. In all the years of his Presbyterian connection, he made regular contributions to congregational benevolences. Again and again he sent me money for the Iowa Congregational Home Missionary Society. Once he came to my house to consult with me about a bequest for the I. O. G. T. U. Later (November 21, 1910) he wrote me concerning his bequests. He wrote that he had placed \$1000 with the American Board on the annuity plan and \$5000 with the Presbyterian Board of Foreign Missions. He practiced self-denial and self-sacrifice that he might give to missions at home and abroad. The *New York Times* is responsible for the statement that a conservative estimate of his benevolences will place his missionary gifts at \$35000. Now in the world a preacher ever got so much money together is a mystery to me.

One of his sons, Rev. Alfred M. Bells, pastor of the First Presbyterian church, Cairo, Illinois, writing me under date of January 12, 1914, says: "He was considered a good financier above the average as a preacher. He was an ardent supporter of the benevolences of the church, and gave many several times more to this object than he gave to his own family."

In speaking of the general character of his father, he writes: "He was strict in his observance of forms. He believed in personal rectitude and practiced it and demanded it of others. He was exacting in regard to the observance of

the Sabbath, and very strict concerning the indulgence of dissipated amusements. He was conservative in his methods and an enthusiastic advocate of prohibition; and he was sympathetic and helpful to the poor."

There is another son in the ministry, the Rev. Samuel M. Wells, who was recently pastor of the church at Vermont, but is now laboring in Washington, on the western coast.

Sixty-third sketch,

Simeon Brown.

Simeon Brown, son of Ebenezer and Mary Brown, was born on Ten Mile Creek, Washington county, Pennsylvania, March 25, 1808. His father was an elder in the Presbyterian church. He was the oldest of ten children. Two of his brothers became ministers, and his sister married a minister.

From the obituary sketch published in the Congregational Quarterly of January 1888, we copy the following :

"His parents removed to Ohio when he was yet an infant, settling first at Mount Vernon, Knox county, and subsequently removing to Licking county. Here, amid the disadvantages and privations of pioneer settlers, the boyhood of young Simeon was spent. The early rudiments of learning he received at home, the first schoolhouse in the backwoods region being yet unbuilt. His parents being devout members of the Presbyterian church, dedicated him to God in baptism in infancy, and were assiduous in training up their little ones in the nurture and admonition of the Lord. He was hopelessly converted in his seventeenth year, and united with the church under the ministry, of Rev. James Scott. From this time, his mind was on the ministry, and preparation for entering college was at once commenced.

He pursued his academic studies at Jefferson college, Cannonsburg, Pennsylvania, which he entered in May 1828. He pursued his theological studies with the Rev. Henry Sawyer of Martinsburg, Ohio, in whose congregation Mr. Brown's father

was at this time a ruling elder. He was licensed by the presbytery of Richland, and in June, 1833, he was ordained and took charge of the church of Hamony. After laboring here two years and a half, he accepted a call to the church at Fredericktown, in the same presbytery, where he labored with much acceptance for six years. In 1839, he received and accepted a call to the First Presbyterian church of Xenosville, Ohio, where he labored with acceptance and success for six years. During the two succeeding years he was agent of the Presbyterian Board of Publication, having his residence at Canton, and then for several years was stated supply of the church of Pleasant Ridge, seven miles from Cincinnati. During his pastorate at Fredericktown, about the year 1841, Mr. Brown established a religious monthly called "The Calvinistic Monitor." After eight numbers were issued, it became the "Family Monitor," Rev. John A. Dunlap being associated with him in the editorship, the place of publication being Marion, Ohio. About a year later, the place of publication was changed to Springfield, Ohio, Mr. Brown ceasing to act as editor, and the name being again changed to "Presbyterian of the West." In 1853, Mr. Brown and Rev. Willis Ford, D. D., became editors of the same paper, then and since published in Cincinnati, and which has been conducted for several years with great ability by Dr. W. W. Rice. For about eighteen months, he fulfilled the duties in addition to ordinary pastoral labors.

"In 1857, he sought connection with Congregationalists, becoming a member of the Missi Conference and ministering to the Congregational church at Lebanon. About the same time,

he organized the Congregational church of Waplesville, Ohio. From 1857 to 1863, he labored, for the most part, in employ of the Home Missionary Society in southern and middle Ohio.

"In November of 1864, he took charge of the church of Ottumwa, Iowa."

The Iowa News-Letter for December 1865 reports his ordination: "Rev. Simeon Brown was installed pastor of the Congregational church at Ottumwa, November 23d. The examination of the candidate as to his christian experience, ecclesiastical standing, doctrinal opinions, views of church polity, etc., was voted satisfactory, and the service of installation were as follows: 'Sermon by Rev. William Walter; installing prayer by Rev. B. Lane; charge to the pastor by Rev. George Thatcher; address to the people by Re. C. H. Gates. The Council was unanimous in testifying that they never took part in an examination and installation that gave them greater pleasure, and congratulated the church on their prospects under this new pastor.'"

At the end of Mr. Brown's first year, the church assumed self-support. Mr. Brown reports the event to the Home Missionary Society (August 1866) as follows:

"On the 20th inst., our Home Missionary year closed. We propose henceforth to stand alone. A thousand thanks to our sister churches, and your Society, there almoner, for the aid they have rendered this church for the last eighteen or twenty years. In the year just closed, the congregation has contributed to my support \$569.55, besides being otherwise liberal in their gifts; and in addition have contributed some \$300 to enlarge the house of worship.

"As we have informed you before, our method of receiving support is that of free-will offerings every Sabbath morning after the example of the primitive churches, and according to the directions of Paul. We have no pew rents nor subscription book, and consequently no dunning or complainings. The offerings are laid on the altar, as one of the acts of public worship, and the minister 'lives of the altar.' The church has raised nearly twice as much as it ever did before. They are highly pleased with God's plan, and animated with the prospect of supporting themselves."

The next month (September of 1836) the church sends in a vote of thanks in the following communication:

"In making our application for aid, one year ago, we expressed the hope that it might be the last time for which we should be compelled to ask aid, and now, at the close of the year, having in various ways been pleased of our Heavenly Father, and trusting him for future blessings, we announce to you our purpose to be, hereafter, a self-sustaining church. Having been recipients of the favors of our sister churches for a period of twenty years, it is proper that we express to you and them our gratitude and sense of obligation for what we have received, and, pledge ourselves that hereafter, whether weak or strong, we will keep alive these feelings by proper exercise of those charities and free-will offerings which, on the part of others, have been the means of sustaining us for so long a time. Our history as a church contains much that will be long remembered by some of its members. Mainly, it has been one of struggle, and sacrifice, hopes and fears,

with such tokens of divine favor as reminded us that we were under the watchful care of our Heavenly Father, and would not be left to perish.

"It is not expected that Christ's church and the world will be in sympathy. 'My kingdom is not of this world,' said our Savior, but it is not often in this age of the world that a church has been made to suffer more for being faithful to Christ and his poor than this church has been. The weight of public sentiment in this community, up to the breaking out of the war, was always strongly pro-slavery, and, true to its nature, hated and sought to suppress every conviction and utterance of liberty and justice; and few indeed were the faithful witnesses for truth and right. It is a matter of no small gratification that this church never occupied a doubtful position, never yielded to the temptation to compromise with evil, that we might be respectable and popular among men, but was always hated as an 'abolition church.' This, more than any other cause, kept us dependent on our sister churches for aid, for so long a time. Our trials and discouragements were oftentimes so great that if our former pastor, Rev. S. A. Spaulding, whose labors in this community covered a period of twenty years, had not been a man of rare devotion to our Master's cause, as well as of rare ability, prudence and perseverance, he would have given up the field. That he did and what he endured can never be fully known, or rewarded in this world."

"But the war having extinguished slavery, a corresponding change has taken place in public sentiment. The additions made to our membership wit in the last year, the increased and

increasing growth of our town, the better pecuniary ability of our church and society, the eminent suitableness of our present pastor, Rev. A. Brown, to the work to be done here and the affectionate regard in which he is held by his people, lead us to enter upon the future with high hopes, confident that, with the divine blessing, our efforts to stand alone will not be a doubtful experiment."

During Mr. Brown's pastorate, the church made decided progress. Thirty-seven were added to the membership, more than doubling the number during the two years.

But in the midst of his labors, the summons came. He was attacked with pleuro-pneumonia, and after eight days' illness entered into rest. He died Saturday morning, February 16, 1867, in the fifty-ninth year of his life.

The obituary continues: "Mr. Brown's attainments as a scholar were good. His acquaintance with literature in general and particularly with whatever related to his own sacred calling, was extensive. And he was endowed with mental powers singularly clear, strong, and discriminating. He was a thinker. While he accepted the word of God as his rule of faith and practice, he yet claimed the right to inquire for himself what that word taught. In certain subjects, particularly the nature and extent of the Atonement, he used phraseology to which some members of the presbytery to which he belonged objected. This led to unpleasant controversy. Mr. Brown maintained that his views were not only scriptural, but in accordance with the doctrinal standard of the Presbyterian church. It was this controversy that led him ultimately to the Congregational church. In its spirit and course

he became devotedly attached. He was an early and efficient laborer in the temperance reformation. From the commencement of his ministry he was noted for his interest in Sabbath schools, and his earnest and efficient labors in teaching scriptural truths, to the young. He was a faithful pastor. His abilities as a preacher were eminent; and this eminence arose, not from the studied arts of elocution and rhetoric, but from the clearness with which he presented divine truth. He brought none but beaten oil into the sanctuary, his sermons being uniformly written in full.

"He was no time-server. Whatever he regarded as truth, commanded his assent and controlled his action. If he was sometimes positive and even severe, it was the positiveness of one who explored the ground on which he was treading, and felt that he had thought out to their logical result the truth he was uttering, and who had little patience with what was superficial or perverse."

Upon the occasion of the death of Mr. Brown, Dr. H. S. Williamson, perhaps the most distinguished member of the Ottawa church during all its history, wrote for the Carrier as follows: (See News-Letter, May 1887):

"Of his thorough devotedness to his ministerial work, no one who knew him, could for a minute doubt. His industry in preparing for his pulpit exercises were limited only by his powers of endurance which were never greater than in the last years of his life. He rarely ever preached the sermon twice. In the two years and three months that he labored in this community, he preached about two hundred and seventy

sermons, nearly all of which were prepared for the occasion on which they were delivered; and although an easy speaker, and not lacking in fluency, his sermons were always written in full. He records his experience as follows: 'When I preach a sermon which I have written out with care, I have more ideas than words, but when I preach without writing, I am apt to have more words than ideas.'

"As a man and a preacher, he was always true to his convictions of right and duty, and if at times he appeared severe and positive it was because he was thoroughly in earnest and had no compromise to make with evil. He was in no sense a time-server. Purely secular interests engaged his mind but little. Although dependent for pecuniary support upon the free-will offerings of a feeble congregation, he never allowed himself to be troubled about it. His pulpit discourses were eminently instructive. Next to the conversion of sinners, his constant aim was to instruct his congregation in Bible truths. The clearness with which he presented divine truth was the quality that most highly distinguished him. Often his preaching was characterized by great power, pungency and pathos. While his mind was of a serious cast, in disposition he was cheerful and tender. He rarely indulged in humor and anecdote. His Master's cause was always foremost in his mind.

"During his last illness, he frequently prayed that he might be spared to preach the gospel better than before. When told on Friday morning that he could not live, and that whatever preparation he had to make had better be done without

delay, he replied, 'My preparation was made in health, now I have nothing to do but die.'

"Mr. Brown was twice married, his first wife was Miss Lydia Cook, of Martinsburg, Ohio. His second wife was Miss Eveline Brown, who survived him, with a son, Herbert, four years of age."

Sixty-fourth sketch,

Peter Weidman,

According to the Year Book for 1913, Peter Weidman is still living, his address, Cooperton, Oklahoma. But his name is starred in this issue of the Year Book, a notice that the statistical brethren at Boston will have no more to do with him.

Following the address given in the Year Book, I have twice written Mr. Weidman, getting no reply, though the letters have not been returned, showing that they have been received by him or some of his people.

The only thing I can do under the circumstances is to follow Brother Weidman on his pilgrimage, according to the records of the state Minutes, the Congregational Quarterly, the Year Book, and the Home Missionary.

Of his early life, there is no record at hand. It is known however that he was a Swiss and that he was born in 1836. We get this from the sketch of Brother Graf which follows.

We have a little start from a record in the News-Letter for November 1864, which introduces him with Brother Graf to our Iowa fellowship. The record is as follows:

"An ecclesiastical council was convened at Earlville on the 26th of October, for the ordination to the work of the ministry, of Mr. John Frederic Graf and Mr. Peter Weidman, two young men who have recently arrived in Iowa from the Pilgrim Missionary Institution of St. Gallen, near Basle, Switzerland.

The council was organized by the choice of Rev. Lyman Whiting as moderator, and Rev. A. E. Loring as scribe. The young men sustained the customary examination in a manner every way satisfactory, and the services of ordination took place on the succeeding Sabbath, as follows: prayer before the sermon, by Rev. J. Guernsey; sermon, by Rev. E. F. Palmer; ordaining prayer by Rev. A. Mason; charge to the candidates, Rev. Isaac Russell; fellowship of the churches, by Rev. C. W. Veitz, concluding prayer by Rev. C. W. Merrill. The German brethren who shared in the exercises spoke in the German language, which heightened rather than diminished the interest of the congregation. One of the newly ordained brethren is expected to take charge of the German Congregational church of Muscatine, and Pine Creek, and the other, of the German Congregational Church at Davenport. We rejoice in this accession to our German ministerial force, and anticipate from it the best results."

According to the Home Missionary, Brother Weidman took charge of the churches at Muscatine and Pine Creek, the commission dated November 1, 1864. The commission was renewed, year by year, up to August 1, 1870, at which time he was commissioned for Grove Hill, with various out-stations. This Grove Hill church was organized December 4, 1871, something over a year after Mr. Weidman began his services in the community. I am not certain as to the geographical location of this church.

After about three years of service here, Mr. Weidman took charge of the church at Pansing Place, the date of his commis-

sion for this work being June 23, 1872. For eight years and more, Brother Weidman wrought in this field with great acceptance and success. August 1, 1881, he was located by the Home Missionary Society at Grete, Nebraska. From 1881 to 1884, this was his field, then for a year he was with the Emanuel Church, and later, in 1887-88, he was stationed at Beaver Creek--this ending his pastoral work in Nebraska. From 1891 to 1898, he was without charge at Hebron, Nebraska. He then changed his residence to Clay City, Kansas, which was his place of abode for eleven years. During this residence, he was not regularly engaged in pastoral work. From 1910 down to the present, he has been listed in the Year Book at Cooperton, Oklahoma.

According to the statement of Brother Weid, the subject of the next sketch, sometime in this year 1914, Brother Weidman would be eighty-seven years of age.

Brother Weidman gave us in Iowa eighteen years of most excellent service. His churches invariably prospered under his administration.

Here is another sample of the thousands of foreigners who have blessed and gloried our country by being incorporated into our body politic and into our christian life.

Sixty-fifth sketch,

Johann Friedrich Graf.

This sketch is to be largely auto-biographical. In reply to my request for such a sketch, Brother Graf, now residing at Springfield, Missouri, sends the following:

"Johann Friedrich Graf (John Frederick Graf), the oldest of four boys of Mr. and Mrs. Johannes Graf was born in the city of Winterthur, canton of Zurich, Switzerland, on the 22d of August, 1837. The parents belonged to the so-called pious people of the city, who did not only attend the regular church services of the German Reform Church, but attended also the Bible meetings held by evangelists in private houses where the two elder sons learned soon the songs of Zion. As the parents belonged, also, to the friends of home and foreign missions of the Basel Missionary Society, we received often visits from missionaries on furlough. Children's missionary papers we read regularly in the home.

"I attended the public schools of the city, and when I was ten years old, it was optional either to study mathematics or the old languages. My father decided that I should study Latin, though I did not know why. After I had studied that language for two years, I was required to learn French, together with those scholars who had learned mathematics, and to take up Greek, as it was the wish of my father."

"He had been well as long as I knew him, while my mother had been sick, those many years. When I was thirteen years old, my dear father died after a short sickness. He had never been in a saloon, but we kept wine in the cellar, as it was custom-

ary. To be intoxicated was considered a great sin.

"As my mother was too weak to care for us boys, we were received into the orphan home of the city, being permitted to see our mother often. After two years, she died also, telling me that she had told, during her life, all that was the Lord's will. In my sixteenth year, I was confirmed, but gained little for my soul, as the teacher was considered a Rationalist, which my parents abhorred. The question came up what profession I should learn. My guardian, who was my uncle, had to say a word to that. He was a real christian man, who took me into his house and we attended only such churches where such ministers preached who were believers in the gospel."

"As I did not find a suitable place to learn a profession in my native city, I went to another uncle in the city of Schaaffhausen near the falls of the Rhine. This uncle was a drinking man, who had as a border, a lace maker, and he was also a wicked man. This profession I had to learn for lack of another one. By the grace of the Lord, I was prevented to follow their examples. He was the good shepherd to seek his sheep. During a missionary meeting, he found me--I call it, I was then apprehended of Christ Jesus. It happened with me as with old Simeon, the spirit of God led me into that missionary meeting. He had invited me, no one noticed me, and my tears, no one cared for me, but I was a changed youth, a boy as my parents once wished me to be. In some way, I got an old book--Hilgert's life pass. I put it in a satchel under a tree. Then I collected money for foreign missions, found a Bible class of young men--led an old blind man into bible meetings--all this during three years of apprenticeship."

At the end of it, I had to look for a new place as a journeyman. This problem I brought to the Lord in prayer. He answered my prayer, after a while, by leading me to the village of Mannedorf, on the Lake of Zurich, where the pious Miss Kretzschmar Trudel lived, who had a nephew who employed me. Miss Trudel is known by book as one who had the gift of healing by prayer, laying on the of hands holding Bible readings in her own house. At first I was prejudiced against her ways, but soon I was won and attended her meetings. A large number of young missionaries before leaving for their fields of labor in the wide world came to these farewell meetings, and if anyone had some proud thoughts of himself, he lost them before he left, and became a humble servant of his Master. Through one of these students who was sent to Jerusalem and Abyssinia, I was induced to apply to the Pilgrims Mission Institute of St. Chrischona, as a student. As I had a good school education and recommendation as a christian young man, I was received, when I was twenty-two years old--and entered the twenty-seventh of October, 1859. Most students stay between three and four years before they are sent out or given to other missionary societies who want students."

"In the autumn of 1860, when we students were engaged in digging potatoes on the premises of the Institute, our principal was with us cleaning the potatoes like the students. He was a very humble man, once a missionary in the Orient. He made the remarks that he had received a letter from England asking for a few students to begin a mission in West Africa. The students usually began to speculate who might be sent.

During a winter month, two Englishmen appeared in the Institute. Two young men were called into the office--one of them was the writer of this, the other an older brother, (student, also a Swiss). We were asked if we were willing to go to Africa together with two young Englishmen and old German pioneer missionary. We consented after prayer and already in February 1861 we were sent to England to become acquainted with the missionary society (called the United Methodist Free Church Foreign Missionary Society), and to prepare ourselves for the important work. If my parents had lived then, they might have told me: You are too young and unripe.

"We remained in England two months, and after that were sent to Germany where that old missionary, Dr. Louis Krapf was living, and took lessons in medicine and in photography until June, when we left for our home to say farewell. I had only relatives and that saved the tears. August first, we departed; met the two English brethren on the way to Vienna, and arrived safely in Trieste, where we took a steamer for Alexandria, Egypt. As I had to sail from France to London on our visit to England, I concluded that I would not get seasick; (thinking will power was sufficient). By the help of God, it was sufficient. I was never seasick on any journey on the ocean. We landed in Alexandria, and went on by railroad to Cairo. There was no Suez Canal in those days. We stayed in Cairo in order to get acclimated, to learn Arabic, and something of the West African languages Dialect and Tigrinya.

"October 27, 1861, we left Cairo, went by railroad to Suez on the Red Sea to take there an East India steamer for

Aden, Arabia. In Aden, we had to rent an Arabian ship (barabulo with an Arabian captain and a crew of about twenty black sailors, mostly slaves). We intended to sail on the fourteenth of November, but the larger number of sailors had run away with their wages, and we were obliged to ask the governor of the fort to use his soldiers to catch the sailors. We sailed the south coast of Arabia, stopped at many places to get water. At one important place we had to deliver a box as a present from the United States government for a chief because he had saved some shipwrecked American sailors. We received also a present in the palace, that looked like a prison. The place is called Mukalla. We remained several days in that town; sailed away and almost had a shipwreck ourselves--but the Lord helped. We thanked God, and the same did also our Mohammedan captain give thanks to Allah. At Siont, we got ready during a moonlight night to cross over to Africa. As the captain had no compass, he had to look for the stars--the crossing region is very dangerous for ships. We sailed down the east coast expecting to land at the harbor of Mombasa, but the current took us downwards and we landed at Zenizibar. The two Swiss, with Dr. Irud had to go back to Mombasa, where we stayed a while with the missionary Rebmann, until we could find a place in the interior to establish a station. One of the Swiss got the fever very soon, while I was able to help Mr. Rebmann in writing a vocabulary of the Minika language. It was soon found out that the Swiss brother had to leave the country or die soon; so we sailed again to Zanzibar, where the Catholics had a hospital. He was received

there while I had to hunt for a vessel to take us back to Europe. He could not go alone. At last I found a schooner, and the German captain agreed to take us around the Cape of Good Hope to Hamburg. Though I had some fever, I could have remained in Africa.

"By 14th, we sailed away from Konzibar--captain, mate, and seven sailors. After fourteen days, the captain got the fever, and died in a few days, and we buried him in the ocean. I preached the funeral sermon. What an awful, stormy passage we had around the Cape I cannot describe. We could not land in Cape Town to announce the death of the captain, but had to go on to the island of St. Helena, where we reported the death of the captain. I tried to see Napoleon's grave, but could not, as it was Sunday. We sailed away and I remained often nights with the sailor who was steersman to do missionary work. I succeeded, for in a short time the bad books and immoral pictures were given me to burn them; the Bible was read, and only necessary work was done on Sunday. At least two sailors were converted, one of them became colporteur, and his family was converted later. We arrived at last in Hamburg, October 6th. The sick brother became well on the ocean. We went to Switzerland, and the brother who could not stay in Africa went to America in 1863. He is still living, has two sons and a grandson in the ministry of the German Reformed Church in Iowa and Wisconsin. The writer of this was working in a printing office of the Institute until a call came in 1864 from Superintendent Guernsey in Lubec for a few students to labor among the German immigrants in Iowa. I accepted the call,

and arrived in Dubuque in October; was ordained in Darville during the meeting of the Dubuque Association. As the German minister of the church in Davenport had left his charges in that city and Muscatine on account of drafting for the army, I was sent to Davenport. (The brother of whom he speaks was Brother Albert, who was deposed from the ministry by his brethren on account of this.) The church there had already given up all hope of getting a minister as no seminary existed to educate German ministers.

"The meeting house was three feet lower than the sidewalk, and there were eighteen panes of glass in the window broken. A German Baptist took me in for board and lodging for a while. The meeting house was raised to make rooms for a minister's family. My uncle in Switzerland discovered a young lady willing to come to America to help me in my work. The rooms below the church were not quite dry, neither whitewashed, when the bride arrived November 1865. She had no relative nor well known friend in the New World, and she had seen the man who became her husband only three times before. That a difference between a parsonage in the city of Zurich and such rooms in Davenport! Homesickness almost killed her during the first two years. The Salvation Army could not know self-denial weeks better than she, and she remained for seven years in those rooms. Her daughter Miss Johanna I. Graf was born there, and one son.

"We had revival meetings during several winters. A tract--'That is Concretionalism'--I translated into German, and the brother in Muscatine had it printed and distributed

at his cost. He (Brother Schaerer) still lives in his seventy-seventh year. We had German Sunday School in the forenoon; in the afternoon many of our children attended the mission school of the Edwards church. When the latter made a home Sunday school out of it, the German scholars were left on the streets. How could a missionary like me be quiet in such a condition. I persuaded the Sunday School superintendent of the Edwards church to begin a mission school in the afternoon in my church. He consented, and soon he had three hundred children. Our audience room had to be enlarged. Dr. J. A. Hamilton, pastor of the Edwards Church, came to me and said: "Brother Graf, you must have better rooms," and we got them soon. The Sunday School was called Bethlehem."

"Now there were applicants who liked the Lavenport field. I could leave. What followed I dislike to tell. As Sup't Guernsey intended to educate missionaries for his field, a German brother wished to connect a German department with it. The place selected was near Dyersville. Brother Guernsey died, and the scheme was a great failure. I had to hunt for a new field, and found six families in the county, Iowa, who asked me to become their pastor. I joined the Northwestern Association. During a meeting of it, the press-bugs came and devoured every green field, so when I returned, my wife said, we have nothing to eat. Only one acre of rye was left in answer to the prayer of a deacon, who promised to make an offering, if the Lord would save that field. On Thanksgiving Day, he brought a five dollar gold piece for mission purposes.

"Now the Home Missionary Society did not wish to support that field. I had to move again--where to? A brother minister in La Grange, Missouri, wrote me to come to Missouri as the railroad was being built toward the Southwest. Alas, there were not enough Germans to begin with. For a whole year, we had to stay in a one-roomed house in La Grange--until one day a man from the city of Maysville came to look for a minister who would preach to the members of secret societies that were expelled from the Lutheran church. I agreed to come if they could care more for church business than lodge business. Two years and six months I worked with them, until the treasury of the Home Missionary Society had become so empty that my church had to be joined with the La Grange church which owned a meeting house with parsonage attached. I had to move again, this time to accept a call to a German Reformed Church at Monticello, Iowa, whose deacons had heard I was a Swiss by birth. For five years I labored with them, building a large parsonage. While I was away to a classical meeting in Polk county, a cyclone struck the town and when I came back home, the large Catholic church had disappeared, and many houses had their front doors in the rear. My family had gone into the cellar, when boards and bricks came flying through the air. The Lord protected them, and also the church building, while the steeple of the German church in the country was blown down.

"The moist air injured my throat, and I resigned intending to go to southern California, but the Lord had some work for me in the northeast of Kansas, opposite St. Joseph, Missouri, where a little German Reformed Church was that I

did not go to California. I agreed to serve them, living in the town of Watson, and going every Sunday seven miles to preach in the country, for two years and six months. During this time the same Missionary Society had appointed a German Superintendent, the Rev. George Albrecht.

"He had preached to the Bethlehem church in Davenport, and had heard about my work there. Now he asked me to come back to work for Congregationalism, as the Society was willing to take up work in larger cities. A German minister had begun working in Springfield, Missouri, but he had to give up. The Superintendent sent me to continue that work. There was really no church organized, but the Germans were permitted to use the basement of the Stone Chapel in Trinity College. I bought a little three roomed house on credit. On account of disagreement about infant baptism, the church left me with the exception of six members; but the Lord was with me, and others saw that, also, returned, and a large number joined a new church. Ours was in time called the Dry Church; the new one, the Wet Church, became the saloon keepers and brewers belonged to this church. At the end of my first year, I thought I was to give up work, but an evangelist, Major Cole, came and worked with all the different ministers, and I went also to work with them. The result was that at the end of the meetings I had received two hundred dollars from the different churches to begin a German Congregational house of worship. In 1880, it was dedicated. Now a parsonage is to be built, and it was done after I had lived in my own little house eight and a half years. After I had been thirteen

years and six months in Springfield--longer than any other pastor of the different denominations--I had a desire (similar to Dr. Martin Luther's desire to see Rome) to get a church in New England, of which country I had heard and read so much. A way opened as Rev. Seil had given up his work in Ansonia, Connecticut, (fifteen miles west from New Haven). In November, 1898, I arrived there. My oldest daughter had been appointed missionary of the American Board in 1894, and had been appointed missionary of the American Board in 1894, and had been sent to Harbin, Eastern Turkey. My only son married and remained in Springfield as clerk in a hardware store. The younger daughter came with us and found a position as book-keeper.

"The German congregation had neither church nor parsonage. The Sunday School rooms of the First church was given for use of the German Sunday School and preaching services. I told the congregation for a little church had been built in Springfield, Missouri, and exactly one year later, a finer church than the one in Springfield could be dedicated in Anzona (1899).

"As I became a member of the New Haven Conference, I attended the meetings there often, when papers were read by the learned men of the divinity school. I heard many things I could not agree with, nor could many others. (Brother Fred need not have been surprised at that, coming in so close-contact with a theological seminary.) For nine and a half years, I labored in Anzona with success, and I saw that the church members were willing to build also a parsonage for the next

minister, with the help of the Congregational Church Building Society.

"An old ailment caused by a rupture told me that it was time (when I was seventy years old) to give my work into younger hands. My wife thought it was not yet time for it. My plan was to go to a place where I could labor as simply, not having to care for a church. Baltimore, Maryland, was the place where we went, after a fine parsonage in Arizona had been built and occupied for six months. In Baltimore, I supplied German Reformed and Lutheran churches for six months, when my dear wife died of pneumonia, after only a few days sickness. Her death occurred three days after seventy-second birthday. Her end was peaceful. Myself and daughter were present when she expired. She was buried in the beautiful Lowden Park Cemetery. Self-denial during her whole married life in America was her lot--as it is the lot of most all pioneer German Congregational Home Missionaries. After I had supplied a German Reformed Church in Baltimore for six months, I moved with my daughter back to Springfield, Missouri, where she found a place as a bookkeeper."

"My salary during all these many years in America was never more than four hundred and fifty dollars on the average. We lived often in rented houses (rooms) where I had to pay the rent. Thank God we were not often sick. My dear wife did the washing for the family with my help Mondays. I owned a little home here, in which my son lived. We enlarged it when I returned four years ago. Rev. Gottfried Arab became pastor of my former church on my recommendation. My daughter plays the

the organ without pay. My son and myself attend the services. I am more than seventy-six years old, a semi-invalid, but I can make visits with sick people, and sometimes supply the pulpit."

"I did never attack the Catholics in my sermons, but I have won a good many of them for the evangelical religion and churches. God be praised for He did the persuasion."

"I have told of many experiences in this paper, but a large number I could not mention; they surround those I mentioned like satellites."

"It is really a hard task to write all this, having never learned the English language in any school or by an teacher, but picked it up by reading."

"At the close of my writing, I can say if any one says of me: 'His bodily presence is weak and his speech contemptible,' they speak the truth, because my pronunciation is faulty, having never been criticized enough either by friends or enemies. I can only say, if any good has been accomplished, the Lord deserves all the honor and glory, and if anything had or faulty, I am the guilty one, and I asked the Lord's mercy and forgiveness for it, and I ask Him to Keep me by His gracious presence to the end of my life. May the Good Lord bless and keep also my children from evil, and help them to do much good to their fellow men wherever the Lord may lead them."

I will not attempt to comment on the life and character of Mr. Graf, especially as he is still in the land of the living, but I will simply add to this autobiography, as

showing more fully the spirit and manner of the man, an article from his pen published in the Home Missionary in April of 1878. The article follows:

"Why do so many German Congregational ministers leave us and join other denominations? And how is it that other German denominations or churches are so prosperous increasing whilst ours decrease? The causes are various. One of these is poverty. The poor day laborer thrown out of employment, is in a helpless and pitiful condition. So it is with the poor minister when out of a pastorate. Most of the German Congregational ministers have a salary from four hundred to five hundred a year only. Now, if with himself and wife, one or more children have to be supported, how much of his salary is left at the close of the year? When out of employment, he cannot go to seek a new field, for he has nothing to go with. He can only write letters of inquiry to brethren and friends, far and near, and experience proves that such letters often bring no results.

"Again: Congregationalism is not much known among the Germans; they think it has not passed its childhood yet, and can not go alone; it must be helped by parents, sisters, and brothers. Many Germans not acquainted with Congregationalism look upon it as an stranger child among them. They are amazed and curious when we tell them who we are."

"Again: there is proselytism. Ministers of other denominations take special notice of a brother in straitened circumstances, visit him, show their sympathy in words and deeds; offer him employment with a better salary than he can

get in our fold. Although the brother wishes to remain with us, yet, seeing no open door, other pastors persuading him--his helpless condition compells him to leave us, and go over to fill the ranks of others. It is painful to see that the harvest is so great, and the laborers so few, and yet be unable to keep the few Congregational ministers amongst us, to spread the gospel among the thousands of their destitute countrymen, just for lack of the needed money.

"Again: ceremonial and formal christianity, which the immigrants have brought over, like weeds, thrive everywhere. This must first be rooted out, before our principles, doctrines and usages can be planted. To do this not only requires wisdom and patience, but money also. With this many other denominations seem to be better provided. The Methodists, the Evangelical Associations supplying vacant churches for a time; and they have good success. The German Presbyterians have their colporteurs, who traverse the country with the means for organization churches, so of the Reformed Union Synod of the West, Lutherans, and others; they gather in many Germans.

"Another great lack is a religious literature in German; tracts, monthly or weekly papers, in which might be set forth the doctrines, principles, and usages of our denominations.

"Nor again: have we any seminary, where German young men can be educated for the ministry. What success could be expected from our English brethren and churches in these same circumstances, if they could not be educated in their own institutions, in their own language? If they had to contend

with literature of other denominations? If they had no seminaries, no tracts, no papers or books; these of every other sort but nothing of their own.

"Another obstacle is the distrust of Germans by their American brethren. Often it has been said by some of our American brethren, 'The Germans will ^{never} be good Congregationalists; all work and expense for them is in vain.' Such talk is throwing water on the fire, and does no German ministers and churches here any harm, all other opposition from every other corner. But, if we Germans should be looked upon as unworthy, then we are all the more in need; and on that ground have a right to apply for assistance. These so often repeated remarks, 'Congregationalists can do nothing for the Germans' seems to be plausible; but the Germans are lost sinners, just like others; not more, not less. When he is regenerated by the Holy Spirit, the German is just as good a child of God and then he makes as good a Congregationalist as anybody else.

"We hear much of the four million Freedmen, Chinese and Indians. Their poor souls need great sympathy, and it has been extended. That is well. But if something in like manner, say one-fifth of this sympathy and sacrifice were given to the five million Germans, that sowing like the mustard seed would soon sprout, grown and spread out its branches, so that the birds of the air might dwell in its shade, 'Now, my Kingdom come!'"

Birth--birth date,

Leonard F. Parker,

Leonard Fletcher Parker was the son of Elias and Dorothy (Fletcher) Parker. According to the Year Book he was born in Arcadio, New York, August 1, 1882. Professor Irving Manatt says he was born in "the small town of China, in western New York, a rural region, conspicuous for intelligence, radical reform, and religious character." He was of both Puritan and Revolutionary stock. "Thus the lad," says Prof. Manatt, "came honestly by his fighting blood, which no good cause ever failed to arouse."

His father died when the boy was only four years old, and he was thereby at an early age appointed to heavy responsibilities in the home and on the farm where he remained, the main stay of his widowed mother, until twenty years of age.

Of course, he attended a district school in the community, and made so good use of his opportunities that at the age of sixteen he was himself a district school teacher.

When he had reached his majority, he started out to get a liberal education. He started for Oberlin with five dollars in his pocket. He reached his bottom dollar just as he reached his destination. Prof. Fairbank, later the president of the institution, gave the young man a hearty welcome to his home, and the young man so deported and acquitted himself that he was soon a tutor in the college. Through his whole course, he supported himself by teaching. Once for half a year he taught the most advanced Latin in the school.

He graduated in the spring of 1851 with high honors, all debts paid, and a hundred dollars in his pocket.

After graduating from college, he entered the theological department of the school, intending to be a minister and a missionary.

"Oberlin, at the mid-Century," says Mr. Manatt, "was a ferment of reforms. Abolition and prohibition were the two great issues; and Finney (Dorner) was calling men to repentance with the authority of a Hebrew prophet and an Apostle to the Gentiles, rolled into one. Prof. in this tonic atmosphere and in the companionship of kindred spirits, he looked to a life of service, and thought to find it in the missionary field."

In 1852, he was actually under appointment of the American Board for work in China, but in 1853, he was sent home from the theological Seminary, to live at home. Disappointing his physicians in this, he quickly rallied, and the same year began teaching in Brownville, Pennsylvania, and, August 20th of this year, 1853, he was married to his classmate, Miss Sarah Candace Pearse.

In 1855, Prof. Parker visited Lawrence, Kansas, hoping to start a school there, but found more demand for gun-shooters than for school teachers. Then he planned to settle at his home, and started for that place, but was held up at Princeton, and given charge of the public school, with the promise of a professorship in the Grinnell University that was to be.

So he was on the ground to welcome Iowa College from Davenport in 1856, and to involve himself in the work in

preparation for the Freshman class.

In 1862, he was ordained. One of the reasons given for the ordination was that to have a Rev. prefixed to his name would all add dignity to his position as Headmaster of the College.

Of the Grinnell and the Iowa College and the Prof. Parker of 1863, we have a little glimpse in a communication from Prof. Beck of Oberlin College, who visited the "religious-literary colony of Eastern origin" at Grinnell. "In the middle of the afternoon," he says, "we reached the end of the rail, and here, in a wide prairie, with no house in sight, stood the stages which were to take the passengers further West--some to Fort Council Bluffs, for Leavenworth, for Salt Lake City, for San Francisco; the shuttles which were weaving the web which is soon to bind the far East and the far West--here they were! Night brought us to Grinnell, and friends and hospitality as warm as love itself. The next day we visited Iowa College, whose buildings stand on the summit between the Mississippi and the Missouri. We heard Professor Barker presiding at Rhetorical Exercises. As we were hearing the essays, I saw a wave flood of prairie chickens pushing its outposts to the wilds of nature."

In the summer of 1864, Prof. Parker was "at the front, taking with him all the students of the College that age and sex would permit to go. He was offered the command of his company, but refused it, accepting, however, the first lieutenantcy.

We may see something of what was going on in the field

from a letter written by Prof. Barker, and J. J. Collier-ville, Tennessee (twenty-four miles east of Memphis) July 19, 1864:

"My Dear News-Letter:

"Although Regulus declared he ceased to be a Roman when he fell into the power of the Carthaginians, I did not cease to be an Iowan or to be interested in Iowa College when I joined the army. Nothing in the military history or in the loyal character of Iowa tends to weaken the ties binding me to her, and nothing would have drawn me from our College but the conviction that the interests of the college or those which it sustained would be promoted by a temporary service elsewhere. Such has been the military record of Iowa, that Western men proudly refer to her as a western state, while the soldiers of the East welcome her legions to their camps as the harbiners of victory; and our College cannot be forgotten so long as nearly every regiment from our State includes its ex-students, or those identified with it by special interest and regard.

"Our regiment (the Forty-sixth) is stationed at this point within two and a half miles of it as a guard along the Memphis & Charleston R. R. This road is needed as a medium of communication with Sherman, and intermediate points. Troops and supplies are passing over it constantly, and Gen. A. J. Smith has met the enemy between us and Sherman or probably will do so immediately. There is a heavy force in that direction, and it is important to keep the rebels busy at points west of Atlanta. Since the disastrous affair at

at Sountown, under the mal-direction of General Sturgis, the rebels have been jubilant and insulting, but we are confident that our country's honor will be retrieved by Gen. Smith. Flying squads of rebels have been hovering about us and along the road, anxious to interrupt the communication with Memphis, but they have not yet ventured to strike a blow or tarry long in striking distance. We have made two marches into the country to find the enemy, and have had several warnings that the 'rebs' were upon us, and have rushed from our sleep into battle line, and lain for hours upon our arms, but have not yet looked any considerable troop of armed foes in the eye. Some of our regiment have died of disease or accidental wounds, and some are now in the hospital, but none of our students. The health of the regiment is very good, although the measles and mumps are making the circuit of our camp."

"Our chaplain, Rev. John Todd of Tabor, is characteristically faithful and liberious, and his labors are highly appreciated. In addition to his official duties, he is zealously superintending the interests of the contrabands in our camp. Charles W. Robert, one of our students, is aiding him in teaching them to read."

"Contrabands are coming in almost daily, some from places fifty miles distant. Others would come within our lives at once, but their late masters have sorely promised them a share of their crops, and are treating them as free-men. They are our most trustworthy 'Union Men', and furnish us the most reliable information as to the politics and movements of the enemy, the location of rebel supplies, and the

loyalty or disloyalty of citizens."

"So far as I know, there is but one opinion with reference to the military character of the Africo-American troops, and that is, that fifty thousand men of more soldierly bearing or more desperate valor cannot be found in the service. No troops can receive higher encomiums than the white soldiers in the Guntown fight lavished upon their colored auxiliaries. Rebels and rebel sympathizers may do their utmost to obscure this fact and kindred ones, but their efforts will be as fruitless as to 'dispute against the sun.'

"There is a great dearth of current news here among the Confederates, and the papers most easily sought for by them are those which advocate 'The Constitution as it is, and the Union as it was.' The most virulent seem to believe that 'independence' or 'separation' is beyond the reach of hope, but they are now longing for the obliteration of those foot-prints of war, the impress of destruction upon their homes, and the freedom of their ex-slaves, and they eagerly devour the crumbs of comfort dished out by these treason mongers. As these traitorous sheets are now fanning the embers of rebellion, so they are now supplying tinder for its initial spark. A tract is now lying before me which was published in Charleston, South Carolina, in December, 1860, by an Association formed to facilitate and inaugurate secession. The first article was written by F. V. S. Below, late superintendent of census, to show that secession would be more advantageous to non-slaveholders than to slaveholders the second article was from the Boston Herald to prove that the general government

has no 'right to coerce the state', and the third and last article was a sermon by Rev. Henry J. Van Dyke on 'The Character and Influence of Abolitionists' which was delivered in Brooklyn on the eve of the rebellion and published with fulsome panegyrics in all the leading Copperhead papers in the North. Perhaps this illustrates the ratio of the original influences secession-ward, one-third from the South, and two-thirds from the North, and, of the latter, one from the Copper press and the other from the Cotton pulpit."

"When this line reaches you, about one-half of our term of service will have passed. Present indications are that more will go back to the College than left it for the army."

"I address this communication to the News-Letter, assuming, as I may safely, that it is continued, and that Congregationalist in Iowa will not deliberately lop off the right hand of their denominational influence.

Yours sincerely,

"L. F. Parker."

"P. S. Since the preceding was written, news has come in from Gen. Smith that 'Forrest has been met and beaten--his loss immense.' Our General has not deceived or disappointed us.

"L. F. P."

In 1856, Prof. Parker represented Loreskill county in the State Legislature, serving as chairman of the committee on education.

"By the close of the sixties," says Prof. Manatt, "the College was fairly on its feet. The faculty had received

notable recruits from the East in H. J. Parker and Chas. W. Clapp; but, Pres. Lagoun with his strong personality dominated all. The Oberlin element was a bit restive; and a second call from the State University was accepted by Prof. Parker. There he was to labor for the next seventeen years (1870-1887) --first as professor of Greek and Latin, but most of the time in the Chair of History, which he had come to prefer. But the record of this period, fruitful as it was in the development of the University, and in the training of men and women for large service in the state and nation, can be barely mentioned here. At a reception given him at Fargo by University graduates and teachers, Hon. W. S. Hoag, of the Supreme Court of North Dakota said that 'he had done more noble student life than any other man he had ever met.'

In 1887, Prof. Parker was called back to Minnells. This year he had calls from Ripon and from Oberlin, but 'the gates ajar' at Minnells were the most inviting, and so he 'returned to his first love,' for ten years teaching history in the College, and then retired with the rank and title, 'professor emeritus'. These last thirteen years of his life were about the busiest of his life.

His activities cover a wide range. He was first and last and all the time a teacher. He was a teacher for forty-three years. He was superintendent of Poweshiek county schools from 1858 to 1862, and again in 1869 and 1870.

But he was a preacher also, supplying churches often, and sometimes the same church for months at a time. He attended more General and District Conventions than the ordinary pastor.

His educational addresses, probably, outnumbered his sermons. His pen also was as quick and ready as his tongue, and his articles were perhaps more numerous than his addresses and sermons counted together. There was always some live topic which he wished to discuss in newspapers and larger periodicals. Sometimes, week after week, one would find in the *Grinnell Herald* or *Independent* or *Register*, an article from Prof. Parker. Some of his more important literary contributions were as follows: an elaborate "Monograph on Higher Education," published by the Bureau of Education at Washington, D. C.; "Early Teachers of Iowa," published by the State Historical Society at Iowa City; a discussion of Pres. Grant's address at Des Moines, published in the *Annals of Iowa*; and his latest and largest work, "History of Llewellyn County." At the time of this last achievement, Prof. Parker was in the eighty-seventh and last year of his life.

Of his domestic life, only this may be said: it was ideal in its simplicity, hospitality, domestic felicity and good cheer. Mrs. Sarah Candace Parker died June 3, 1900; he was married to Mrs. Fannie Greene Clarke, August 13, 1900. No man was ever more tenderly cared for in the decline of life than he was. Of the first Mrs. Parker, this should be said: as we have seen she was a classmate of her husband in Oberlin College; and she stood by him as an efficient helper in all his literary work. She was the first lady principal of Iowa College. No woman could have been better fitted for the task, and, as Prof. Everett says, "the fine, strong women of the early Grinnell classes fairly reflect the spirit in which she

wrought. He taught English and History; she made a home for
her poor student; she aided her husband in his endless
labors, finally assuming the county superintendency when he
laid it down to go to the University; and during his one
European Sabbatical she filled his University chair." The
Parker home was always a 'vital center'.

To write fully of Prof. Parker's character, a sentence
or a paragraph would not suffice, for he was a many-sided
man.

Prof. Manatt calls him a "good fighter". He was that,
but still more, he was a man of peace, ready to make conces-
sions in the interests of harmony and good will. As age ad-
vanced, he grew more and more tolerant and conciliatory.

He was a man of great diligence. There was not a lazy
bone in his body. He was busy about something, and waiting
worth while, every day, and many days had been the night. It
was his first and second nature to work. Tired with his was
not a stranger. As Dr. James L. Hill says, "He fled to it,
rather than from it." He retired in 1898, but not to a life
of idleness and ease. Some of his best work was done in
his retirement."

Prof. Parker was a thrifty man. Of this Prof. Manatt
says: "In an age of growing luxury, he has lived a simple
life. Never sparing or pampering self, he has never with-
held his hand from another's need. The youth who entered
college with a dollar and graduated out of debt with one hun-
dred dollars saved--that youth was rather at the head than
probably given away more than the sum total of all his little
stipends since he took office as principal at our school."

year. For, with all his getting on higher things, he was born with the Yankee genius of getting along; and one can only fancy what a fortune he might have made if he had had nothing better to do. But he never had time to make money."

As already hinted in the above paragraph, Prof. Parker was a man of large generosity. He gave assistance to scores of students in the college. Many others, also, were the beneficiaries of his charity. His gifts to the College literally run up into the tens of thousands.

As already intimated also, Mr. Parker was much given to hospitality. The hospitality of his land was first the hospitality of his heart. "The door to it," says Dr. Hill, "lacked even a latchstring. It stood open. Few won friends and seldom lost any. He held them by a subtle power."

Moreover, Prof. Parker was confirmed optimist. He refused to look on the dark side of things. He persistently kept to the "sunny side of life." He was cheerful to the very last. In the preface of his last book, he writes: "Those who have furnished us with the facts in these volumes, have not been dyspeptics; those who have written them have enjoyed the exercise, even though a change in the health of the editor-in-chief has induced his physician to advise him to put his business in shape to leave it at any moment. Although the change has delayed the work, it has not darkened his vision of the past or the present."

"If his fifty-five years, practically, in this country has made him see the brighter side of life more brightly, he confesses that he prefers the colors of midday to those of

midnight, in its individual and social history, but above all he prefers the exact truth."

As the time of his departure was at hand, and he had heard "one clear call", he wrote Dr. Will, "My good friends have made life very happy to me. I am under ten thousand obligations to them. There is no hope. This is the beginning of the end."

He lived a radiant life, scattering sunshine and good cheer all along his path.

On the last full day of consciousness in his earthly life, with both hands uplifted, he waved me a smiling farewell; and so this good man of faith, hope and clarity, went to his reward and into the more abundant life. He died December 11, 1911, aged eighty-six years, four months, and eight days.

"His sun went down in cloudless skies,
Assured upon the morn to rise,
In lovelier array;
But not like earth's declining light,
To vanish back again to night."

Sixty-seventh sketch,

Samuel J. Buck.

Samuel Jay Buck, son of Samuel and Emily (Millington) Buck, was born in the town of Russia, Herkimer county, New York, July 4, 1834. While he was still a child of two or three years, his people moved to Mecca, Trumbull county, Ohio; and here he passed his childhood and youth with such experiences as usually come to a boy on a farm.

The community is made up largely of New England people, so that the ideals and influences of his surroundings were of the best. He early took a decided stand against gambling, intemperance, and slavery. Early, too, there came to him a great passion and enthusiasm for education. His father wanted him to be a farmer, but he had other plans for himself. The Greene Select School was near at hand. This he attended for a time. Later, he studied in the Gustavus Academy; and later still, in the school at Kinsman, both of these institutions being in Trumbull county.

In 1853, at the age of eighteen, he entered the preparatory department of Oberlin College, and held steadily on his course for five years, graduating from the College in 1858.

Coeducation everywhere implies more or less of mating for life. In Mr. Buck's college class was one Jane Cory, in whose welfare he came to have a supreme interest, so much so that he at length proposed to be her guardian all their

days. They were married November 17, 1859. For three years longer, they abode at Oberlin while the head of the house took his course in theology, graduating from the theological department of the institution in 1862.

Soon after graduation, he took charge of the academy at Orwell, Ohio. He began at once to preach, as well as teach, supplying at Orwell and Mecca. He was ordained April 22, 1863.

His service in Ohio was cut short by a call to Iowa. He was wanted to give the remainder of his life time to Iowa College. The call is noted in the News-Letter for February, 1864. Quoting from the Montezuma Republican, we have the following:

"Rev. S. J. Buck, of Ohio, has been invited to take charge of the preparatory department during the remainder of the college year, and it is probable that he will accept the invitation. He will come to his post here directly from a similar position in Ohio, and with a prestige of uniform and long-continued success as a teacher."

Professor Buck reached Grinnell, February 3, 1864, and at once began his work as principal of the Academy. He found in the various departments of the school, three teachers (himself making the fourth) and an enrollment of ninety-two students. The greater part of the mails had been able to carry, a mass of mail gone to the front; the News-Letter for March, 1864, says:

"Principal S. J. Buck drops into his new position very naturally. He has the esteem and confidence of his department."

The new principal brought to his new duties, great enthusiasm and zeal, and the whole school soon felt the influence of his stimulating presence.

With Prof. Buck, the preacher was not entirely lost in the teacher. He took part at the organization of the Chester Center church, June 25th, 1865, and acted as pastor of the church until January of 1866. At this time he resigned to accept the position of county superintendent of schools. He was twice elected to this office. In 1868, he was made a member of the school board of the independent district of Grinnell, and held the position up to 1880.

In 1869, Prof. Buck again took charge of the Chester church, and at this time gave the community two years of fruitful and efficient service. One of the early incidents of this pastorate was the dedication of the house of worship, which still shelters the Chester Center flock. While in this pastorate, he assisted in planting the Wilman church, which was organized March 27, 1870. In April of 1871, he was called to the pastorate of the Wilman church, and for seven years stood at his post as the leader of this people.

It need not be said that in all these years of preaching and public school administration, he gave a full measure of attention and care to his college work. In 1869, he graduated from the Academy, and was made professor of mathematics and physics in the College. In 1880, the name of the professorship was changed to mathematics and astronomy.

In 1870, the trustees commissioned Prof. Buck to try his hand in raising money for the college. I can testify that at

once he developed beggarly qualifications which were hardly expected in him, for he came up to my parish in Osage and took away in cash and pledges, over one thousand dollars. He even took one hundred dollars out of the pocket of the poor preacher, Mrs. Douglass also adding ten dollars to this amount. Within a few months he raised twenty-five thousand dollars for college endowment, and about three thousand dollars additional for the better equipment for the department of physics.

In this same year, 1870, Prof. Buck was elected to the presidency of the State Teachers' Association, and he presided the following year at Council Bluffs.

After closing his pastorate of seven years at Gilman in 1878, Prof. Buck, for two years, supplied the church at Toledo.

He held no pastorate after 1880, but for years, his preaching powers were kept in exercise; and he has never forgotten entirely how to preach.

It need not be said, that through all the years, Prof. Buck has been a faithful and honored member of the Synodical Association, and also of the State Board, attending the meetings frequently and taking his share in the activities of the denomination. In 1877, at Des Moines, he read a paper on Sabbath schools, at the close of which the association adopted the following resolution:

"Resolved, That it is the sense of this Association that more time is necessary and should be set apart for the discussion of the Sabbath school work, and that the committee on the program for the next meeting be instructed, in recon-

tion with the committee on this subject, to provide for a stirring Sabbath school meeting in connection with our next Association.

In this year, 1880, he had a call from the American Missionary Association to the presidency of Hallam College. The offer was a tempting one from several points of view, but he resisted the temptation because of his loyalty to Minnells.

In 1884, after twenty years of service, Mrs. Mayoun resigned. No successor appeared for many days. But the work of the college went on without interruption, even gaining quality and quantity as the months went by with Prof. Mack at the head as Acting President. He held this position for three years, delivering to the boys of the College to Mrs. George A. Bates, in June of 1887.

For eleven years longer, Prof. Mack, with physical and mental forces unimpaired, continued the work of his department, growing with the growing college up to the last day of his active service, and unswerving and unvarying in his devotion to the College.

Minnells, he retired in 1887, but he continued his work for another year. Finally, in 1888, after forty-two years of continuous service in the college, he went out from the class room to return no more as teacher.

During Professor Mack's life in the college, Professor Parker said:

"He was ready for any service in college, or for it, through more than any other reason, and intelligent to a degree."

But Prof. Buck did not entirely quit the College when he resigned. He still held, as he still holds, an honorary position; he still was his seat with the college faculty, and wore his cap and gown with the college fraternity on all festal occasions.

As professor emeritus, he has one thousand dollars a year from the Carnegie pension fund.

At the time of Prof. Buck's resignation, Edwin Thiers, of the class of 1903, wrote an appreciation of the old professor, which was, in part, as follows:

"As one recalls the story of his life and thinks of the part which he played in the building up, not only of the college and the town of Spinnell, but of the state as well, it is little wonder that he hesitates to point a moral or adorn the tale with words which cannot be more eloquent or forceful than the statement of simple facts. Moreover, eulogy seems inappropriate from the fact that Dr. Buck has never been one to court public notice, or to desire public praise. But for the alumni of Iowa College who have learned to know him, and knowing, to love him, the news of his resignation will involuntary call up certain thoughts and associations which associate themselves naturally with the story of his life, and which it seems well to mention briefly at this time. If there is one thing more true than that which Dr. Buck's life and efforts illustrate, it is, perhaps, the great amount of work which a man can accomplish simply by living his life conscientiously from day to day, working patiently, tirelessly, calmly--without specially fast or long. That Dr. Buck's

days have been filled with hard, serious toil, none of the various interests of his life will drop. One of his own household recalls many a day in earlier years when, wearied by the trials of a week's hard work, he would shut himself up alone on Saturday in order not to be disturbed while preparing a discourse for his Chester or Wilmar or some other congregation the following day. On Sunday morning, he would be up and off early for the long drive to his pulpit, where he would conduct one, two, and often three services, and then drive home and cheerfully begin the week's round over again, early Monday morning. Yet, his life has been characterized by tranquillity and patient reserve--a mark of culture which the much boasted strenuousness of our present working day world cares little for, and which blames the hasty ways of little men.

"But the characteristic which we think most commonly associates itself with Dr. Buck in the minds of those who have been his students in his unending kindness and gentleness. He has always tried to be just, and while holding up high ideals to others, he has never been one to demand of others what he did not require of himself. Like Chaucer's good priest, 'Christ's love and his gentleness have he to heart, but first he followed it himself.'

"Another conspicuous feature in the life of this man has been the respect and high regard which he has always maintained for his calling. Whether preaching or teaching, he has felt that he was doing God's good work, and he has done it with a befitting dignity. Yet this dignity was well-

respect could never be mistaken for bigotry or intolerance toward the views or acts of others. Being by nature conservative, he has held conservative views, and was never accused of orthodoxy, but he has been broad-minded enough to have respect for the opinions of others. In fact, one might say he has been as a rule, very reserved in expressing his own views, except when he thought the time imperatively demanded it. On one such occasion, at least, he took a firm and decided stand when others questioned and hesitated, only to see his position justified by time.

"He possessed a real and keen sense of humor, which was always found ready expression, and this humor has been as un-failing as his kindness and his bright, cheerful manner has been a tonic and a lesson for those who have come in contact with him."

"Generosity has been another of his traits--a generosity which has led him to give to college, church, town, and public interests, far in excess of his means or his share, particularly in the early days of town and college. In regard to him a prominent graduate of the college expresses the common sentiment when he writes: 'He is one of the Pioneers of the college, a true friend to all students, and a kind, providence has placed him so useful in the institution, that two score years of labor have been measured out to him. It is a rare record; one vouchsafed to but few persons. We ought to be proud of it, and every son and daughter of Winchell College feels proud of Mr. Such.' He has been in a very true sense a connecting link between the old and the new in our

college life, for he has shared the privileges and helped bear the burdens of both. Young in spirit and in faith, he is old in service, and rich in experience. Though by no means the last by which the new has been tried, he has never been the first to throw the old aside. Thus he has been a constant reminder of old ideals, at the same time he has been a conservative adopter of new ideas. If, as Mrs. Eliot has said, 'It is the greatest of human reward to be enrolled as years advance in an atmosphere of honor, gratitude and love, Dr. Mack has come as near realizing this supreme happiness as perhaps anyone could. He has been blessed for over half a century with a wife in sympathy with all his aspirations, who 'wears the pure flower of a blameless life,' and who has borne her full share of her husband's burdens, as she has been joint participant in his joys. He has seen the College, whose success has been his ambition and care, grow from a seedling to its present state, and has been allotted a prominent part in bringing about this development. He has won the respect and affection of all those who have had the interest of the College in their hearts, and he has been in the truest sense 'student's friend.'

On November 17th, 1909, the golden wedding of Dr. Mack and his wife was celebrated. At this time, all their children now living were present--Faith J. Mack, Professor in the Iowa Teacher's College at Cedar Falls; Dr. Samuel J. Mack, a physician of Pinckney, and family; and Irving J. Mack, a business man of St. Louis, Missouri, and family. Many friends

called during the afternoon and evening to offer their congratulations. During the day, two songs written especially for the occasion were sung, one being composed by a college classmate, the other by two former pupils. Letters of number of one hundred and fifty were received from acquaintances of note, from college classmates, from teachers of other institutions, from former pupils, and from relatives, extending hearty congratulations, and paying high tribute to the work accomplished in the world by Mr. Buck and his wife, and to their noble and useful lives. On this occasion, the house was filled with flowers, the gifts of friends and neighbors.

One of the songs sung upon the occasion was written by John T. B. Brainard, with music by Prof. Wm. W. Renfield.

The words are as follows:

"I saw two clouds at morning,
Tinged by the rising sun,
And in the dawn they floated on
And mingled into one.
I thought that morning cloud was blest,
It moved so sweetly to the west.

"I saw two summer currents,
Flow smoothly to their meeting,
And join their course with silent force,
In peace each other greeting.
Calm was their course through banks of green,
While dimpling eddies played between.

"Such be your gentle motion
Till life's last pulse shall beat,
Like summer's beam and summer's stream,
Float on in joy to meet
A calmer sea where storms shall cease,
A purer sky where all is peace."

This sketch would not be complete without a statement of the fact that, when a few years ago, Oberlin College was making out her list of old students to be elected to the Phi Beta Kappa Fraternity, Prof. Buck was one of the four of the class

of 1895 to receive this honor.

It will be appropriate, also, to note the fact that in 1903, Prof. Buck was honored with the degree of Doctor of Divinity by Oberlin College. Wherever the suggestion came from, we may be certain that it did not come from Prof. Buck.

Nor should we fail to record the Professor's twenty-three years of service as county surveyor (1890-1913) in which time he surveyed thousands of acres of land, set the stakes for thousands of city and village lots, and, incidentally, gave scores, perhaps hundreds, of students, some practical experience in the art and science of surveying.

Nor should we omit a statement of his Institute work covering a period of many years, and extending to many places. In these Institutes, four weeks each, he taught two successive years in Union county; two years in Jasper; one year in Marion; three years in Scott, at Tiptonport; three in Hamilton, at Webster City; and one in Poweshiek.

In these summer schools, he met thousands of candidates for college, and some of them he turned to Grinnell.

In February of this year (1914) occurred Professor Buck's semi-centennial in Iowa College. Very appropriately, he was invited to tell of the experiences of these years in a chapel service. Strange to say, he could not tell them all in twenty-minutes, and so he was given another twenty minutes another day.

In these addresses, Prof. Buck told over again in autobiographical style the story of his life in Grinnell. Incidentally illustrating the hardships and the joys of growing old;

of retiring from a field of usefulness and honor, he said:

"I have often thought that I would like to know more of the students of the college in whom I am much interested. Most of them do not know that I am their friend, a silent partner in Grinnell College, its past, present, and hopeful future. Some of these as I meet them, hold up their heads, look straight ahead, and whistle, to show their lack of interest in an old man who is passing by. There are others who may possibly have learned something like I am, who respond courteously to my bow; others who call me Professor, and some even speak my name. If ever I experience stage fright, it is apt to be right here."

He also told in touching phrase, of his undying interest in the College. He said: "My acquaintance with chapel services is not limited in the years gone by. When the new chapel was planned, I had a great desire to see it completed. The last service in the old chapel, I was allowed to participate in. I there expressed the wish that the organ left would soon be fitted with a good instrument, and that I might see a full chapel, such as we had at Vespers last Sabbath. It did not occur to me how far beyond me it would be."

In his address, Prof. Buck told the young people how he found his place in life, and how he was led to Grinnell; how small the day of small things' was when he first came here, how crowded the college, how low the salary; how small the professor's salary (\$400); how hard the struggle to build a College, but how inspiring the service. He told also of the

great tornado which swept the buildings of the College, but did not touch its life; which destroyed his own home, but spared his family. He told of the illustrious men and women produced by and sent out into the world from the College; and of his work for the churches and for the cause of education in the county and in the state.

The last page of his paper reads:

"As I look back upon this half century, I think the best work I have been able to do is, with God's help, to lead a few souls to accept Jesus Christ as their Saviour. It is, in my judgment, the crowning work in my true life. I am thankful that I was lead to do my life work here. It has been a great joy. May God bless the College, and its sons and daughters, its teachers and friends. I see no reason why, as the population of Iowa doubles, there may not be a thousand students, the cream of the best in this Middle West."

Sixty-eighth sketch,

John Cross.

John Cross, son of John and Abigail (Saddler) Cross, was born in Ashfield, Massachusetts, June 1, 1797. Probably by bent of mind and inclination of character, he took a course in the famous Oneida Institute at Whitesboro, New York, Beriah Green, the president.

Partly, no doubt, by the influence of this radical school, he was set in radical ways of thought and action for all his life. He was married January 1, 1821, to Lucina Fowler Walcott, who died November 6, 1871.

Mr. Cross was ordained at Brighton, New York, January 24, 1824, and served at Newry, Gray's Mills, Florida, and Canton, in this state. In 1826, he entered the service of the American Anti-Slavery Society, soon after the organization, and was for many years associated with Gerrit Smith and John G. Whittier and others of that class.

Beginning in 1839, he continued in this same work as agent of the Anti-Slavery in Illinois, residing at Adams, and then at French Creek, and then at Farmington. In this service he established what is believed to be the first post-office line of the Underground Railroad in the United States. It extended all the way from Quincy to Canada. This was in 1840. He was once imprisoned at Springfield, Illinois, on the charge of harboring fugitive slaves, contrary to the laws of the United States.

From 1846 to 1852 he was a Wesleyan Methodist Circuit preacher.

In 1852, Mr. Cross located at Wheaton, and assisted in founding in Illinois a school modeled somewhat after the Oneida Institute in New York. This at length developed and degenerated into Wheaton College, which, however, still retains some of its old radical features, and the spirit of its founders.

In 1855, he, with others, made a visit to Iowa for the purpose of locating another school of this sort in this state. The committee visited Warr county, and selected a large tract of unentered land in the vicinity of what is now College Springs. They called the place Abity, and gave the same name to their school. It was not a denominational movement, almost all of the denominations were represented, however, in the company, and for a time there was simply the one Church of Christ in the community. But they were all active reformers. Many advocates of temperance, anti-slavery, and anti-secret societies. A number of ministers were in the company, and Sabbath services were regularly observed. In the year of 1858, Mr. Todd made a visit to the community, and reports:

"The people of Abity were very busy preparing for winter. There were many new-comers, and very hastily and poorly constructed dwellings, as is common in new settlements. Some were even living in tents. Extravagating and idleness of business, religious meetings were held every evening, and the persons remained most of the week, visiting through the country attending meetings in the evening, where the sanctified in-

usual religious interest."

Mr. Cross took up his residence at Unity in 1850. Soon after, he identified himself with the Council Bluffs Association, and for several years he was reported in our Minutes as pastor of "The Church of Christ in Unity." This church, however, was not a member of the Association. The Unity Congregational Church was not organized until November 12, 1865. Mr. Cross was never pastor of this church. His residence, however, was here until 1883, at which time he moved out to Tompetch, Dakota, where he died of old age December 1, 1885, aged eighty-eight years and six months.

I knew Father Cross but slightly, and that in his old age. He was then a venerable old man, literally coming down to us from a former generation, and conspicuously a gentleman of the old school. No doubt in his youth and manhood he had fire enough in his blood and tongue, but I think he always had himself well in hand. He was, however, a radical of the radicals; for sixty years he practiced abstinence from all intoxicating drinks, from tea, coffee, snuff, and tobacco, and refused all products of slave labor, using only maple sugar and molasses, and substituting linen for cotton goods. As I knew him, he was in appearance a mild, mellow, levelly, beautiful, old man, wise and ready for heaven.

224.8

21529

I 6

D 737

v. 6

Douglas, T. O.

Builders of a Commonwealth

